THE EXPOSITORY TIMES.

Notes of Recent Exposition.

DR. ALBERT SCHWEITZER is undoubtedly one of the great men among our contemporaries, and it is not surprising that at least two expositions of his life and thought should have been issued in honour of his seventieth birthday. The first, by Oskar Kraus, was written by one who admires his achievement but objects strongly to his philosophy. The second, *Albert Schweitzer: Christian Revolutionary*, by Mr. GEORGE SEAVER[1] (well known for his biographies of Scott and Edward Wilson, those heroes of the Antarctic), is the work now under review; it is by one who both admires Schweitzer's achievement and approves his philosophy, not to say his theology also.

On the whole, we prefer the work of the sympathetic, if not altogether discriminating, expositor to that of one who seizes the occasion under cover of Schweitzer's name and fame to promulgate his own mental idiosyncrasies.

Mr. SEAVER begins with a reference to the problem that Schweitzer presents: 'in what sense (if any) can one whose critical enquiry into the origins of Christianity has undermined the very foundations upon which the whole edifice of the Christian dogma has apparently rested for centuries, but whose whole life bears witness to undeniable Christian discipleship, be said to be a Christian at all?'

The answer that Schweitzer's estimate of Jesus is expressed in terms of a 'practical mysticism' as opposed to an 'historico-theological *gnosis*,' serves no doubt to keep Schweitzer enrolled among the adherents of Christ; but no apologia for the standpoint of 'practical mysticism' is offered. However, it is surely worth while to quote again the famous and indeed moving passage in which Schweitzer best expresses his own mystical attitude toward the Person of Jesus.

'He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: "Follow thou Me!" and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is.'

From Schweitzer's theology Mr. SEAVER proceeds to the main part of his book, which is concerned with the exposition of Schweitzer's philosophical thought. First he records Schweitzer's search, in *Civilization and Ethics*, for the basic principle of the moral. The quest for value is prior to the quest for reality. We are constrained by an inner necessity to produce values in the world, even though we do not understand the world's meaning. We live our lives in God, the mysterious Will that is within ourselves, even though we do not know Him in the world.

In short, Schweitzer stands for an ethical mysticism, and his guiding principle is 'reverence for life.' To relate oneself in the spirit of reverence for life to the multiform manifestations of the will-to-live which together constitute the world is ethical mysticism, and mysticism is spiritual devotion to the mysterious Will which is continuously manifested in the world.

In the following passage, which occurs at the end of his Preface to *Civilization and Ethics*, Schweitzer writes in the picturesque style one expects of the author of *The Quest of the Historical Jesus*; at the same time the passage is a reminder of his guiding principle of 'reverence for life,' of which 'disposition-to-humanity' is an aspect: 'Whereas Western thought has not yet arrived at any goal because it would not venture resolutely into the desert of scepticism about knowledge of the world, I make my way through this desert with calm confidence. It is, after all, only a narrow strip, and it lies in front of an evergreen oasis of an elemental world-view which grows out of thought about the will-to-live. . . . I would throw the belief in a new humanity, like a torch, into our dark age. I make bold to do this because I believe I have given to the disposition-to-

[1] James Clarke; 5s. net.

humanity, which hitherto I have ranked only as a noble feeling, a firm foundation in a world-view.'

In successive chapters on Greek Eudæmonism, the Enlightenment, Kant and German Idealism, Schopenhauer and Nietzsche, Ethics and Nature Philosophies, we are presented with further expositions of Schweitzer's thought. The burden of the whole is that we must 'cut the tow-rope' between world-view and life-view, and let life-view steer its own independent course across uncharted seas.

The concluding chapters deal with Schweitzer's own characteristic thought rather than with his critical survey of the thought of others before him. Mr. SEAVER'S comment, in the chapter on Reverence for Life, on Schweitzer's insistence that injury to life of any sort is only pardonable if dictated by necessity, is well worth quoting.

'This is the considered verdict of a man who, as a surgeon and a scientist, is in his own words "a mass-murderer of bacteria," who, as a medical missionary in the pest-infected swamps of West Africa, carries on an unceasing war with termites, mosquitoes, spiders, scorpions, snakes, and all the noxious vermin that endanger human life—and none more vigorously, determinedly, and deliberately than he; and yet who goes out of his way to lift a parched earthworm from the dust and put it safely into grass, or stoops to rescue a struggling insect from a puddle, who tears no leaf from a tree and plucks no flower, and who prefers to work in the stuffy atmosphere of a shuttered room rather than let a moth flutter to its death round a lamp.'

We conclude by noting that, according to Schweitzer, in its aspect of the ethic of Man to Man the ethic of Reverence for Life is at its lowest the ethic of good manners, of inner courtesy and consideration, in a word, of civility—the habit of mind by which men can become civilized; at its highest, it is the ethic of Jesus brought to philosophical expression—the absolute ethic of love.

In the January issue of *The Hibbert Journal* Mr. STEPHEN HOBHOUSE discusses the Christian duty of praying for our enemies, and raises grave doubts as to the possibility of praying for our enemies sincerely while supporting a war to bring them to unconditional surrender. This is a matter which must engage the serious attention of Christian minds, for it touches our Christian conscience very nearly.

Mr. HOBHOUSE is, of course, a convinced Pacifist. In support of his position he brings forward views of man in his relation to God which are significantly different from the robust teaching of the New Testament. He believes in 'the fundamental goodness of every sinful human personality.' The mystical union of Christ and His Church, as expressed in the symbols of the True Vine and its branches, the Head and the body, he takes as applicable to 'the entire human race, including the wickedest sinners, the most degraded and dangerous criminals.'

On this basis he rests a doctrine of universal salvation. 'Whatever we do to the bodies of evil men, we cannot really isolate or exterminate their spirits; the occupants of hell will infect, so to speak, and spoil the perfection of Heaven, unless and until they are purged and healed by the patient love of Christ and His children acting on the smothered, long-buried "seed" of God in each of them.'

When will men learn the incompetence of human logic to define the conditions of the eternal and set limits to the power of God? Nature itself might teach a lesson here. Death has reigned in the natural world for ages, and all creatures that die become corrupt. Logic would say that this old world must long ere now be a mass of corruption, that its perfection must be spoiled unless and until all dead creatures are raised to life again. But we know from experience that God works after another fashion. Forces are set in operation which dissolve the dead into their primal elements and keep the face of Nature clean, yet without bestowing immortality on every creature that has once lived. So to argue that the love of God must involve immortality for every created spirit is precarious logic, and to speak of the perfection of heaven being infected and spoiled is high presumption.

The Christian duty of love to all mankind, even including our enemies, does not need to be supported by any such dubious doctrines as Mr. HOBHOUSE preaches. Our Lord's command is clear. But the vast majority of Christians have felt, and do firmly and conscientiously feel, that force may be used at the impulse of love for restraint, for punishment, for discipline. Pacifists too often give the impression of having more tender consideration for the evil-doer than for his victims and for the general welfare of humanity. In so vast a turmoil as the present war is, with all its horrors and cruelties which inflame human passion to a white heat, it becomes exceedingly

hard to maintain a spirit of love and goodwill, but it is not impossible. And every Christian, enlightened by the spirit of the gospel and having in view the teaching and example of our Lord, must ever hold it as a supreme duty.

Prayer for our enemies is one natural channel through which Christian love can find expression. The obligation thus to express itself is absolute and quite unconditional. That is to say it is not dependent on our finding good points in the enemy or mitigating circumstances in any given case. No doubt there are in every case such good points and mitigating circumstances. In the case before us it may be said with truth that the Germans are not all bad. On the last occasion when they were free to record their opinion thirteen millions of them voted against the Nazi tyranny. Surely also their hapless women and children are to be pitied and prayed for. Nineveh of old was as brutal and hateful as the enemy of to-day, yet God said to His prophet, 'Should not I have pity on that great city; wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand?' It may be said, still further, that the enemy are to be prayed for as a vital part of the body of humanity, without whom there can be no international health and world peace. Such considerations are in place and deservedly have great weight.

But the duty of praying for our enemies is quite independent of them. Suppose the worst that has been said about our enemies were all true, the obligation to pray for them, far from being diminished or rendered void, would only be increased. For the greater the sin, the greater the need to pray for the sinner. In the days of trouble with the House of Stuart a Scots minister was charged before his Presbytery with praying for the Pretender. Whereupon he bluntly replied, 'I'll pray for him, and I'll pray for you, and I'll pray for every sinner out of hell.' The obligation is without limit or qualification.

Especially where force is held to be necessary and is used for restraint and punishment it must be accompanied, guided, and controlled by prayer for our enemies. Otherwise force will cease to be the agent of love and will become the destructive instrument of blind hatred and revenge. The Archbishop of York, speaking recently in the House of Lords, touched on the twofold problem which will face the Allies at the close of the war, on the one hand to deprive the enemy of all power at any future time to renew the war, and on the other hand to make it possible for them, in President Roosevelt's phrase, 'to earn their way back to the fellowship of peace-loving and law-abiding nations.' These are two tremendous tasks, which indeed appal the mind and may be found in the end to baffle the best human wisdom. If, unhappily, that should be so then the frightful prospect opens before us of the nations falling down headlong to abysmal depths. Never before was there such an urgent call to set all spiritual forces in motion to avert this fearful doom and to heal the deadly wounds from which humanity is suffering.

In the negative task of disarming the enemy and depriving him of power to work his evil will, what need is there for prayer, both for those who restrain and for those who are restrained! Restraint is always an irksome thing, and very liable to produce resentment and hate. If it be exercised with harshness it may easily become an intolerable tyranny against which, sooner or later, men will rebel. It can only be made palatable and wholesome if it is manifestly accompanied, guided, and saturated with a genuine spirit of goodwill. Only then will there be some hope that the enemy will come to recognize its necessity.

For the more positive work of re-educating and reconciling the enemy the necessity of prayer is even more vital. St. Paul has taught us that without the grace of Christian love all gifts and labours are of no avail. Such is the case here. Unless God in His mercy pour out upon us and our enemies the spirit of penitence, of reconciliation, of mutual goodwill, the fearful breach that now yawns between us can never be healed. The prophet Ezekiel was sent with a message to Jerusalem in days when she hated Samaria as her bitterest enemy and loathed Sodom as a sink of iniquity. The message was that Jerusalem herself could only hope for salvation when she returned to God in penitence with Samaria on her one arm and Sodom on the other. Equally true is it to-day that there can be no hope for the nations unless there be some such united and brotherly return to God. Then may we hopefully pray that God will have mercy upon us all.

The urgent task of *Adult* Religious Education has been recently pressed on the Church by the late Dr. Temple and Sir Richard Livingstone as a matter of almost first priority, and the whole subject is discussed at some length by Canon R. E. Parsons in a booklet, *Re-educating Adults, An Essay on Adult Religious Education*,[1] with a foreword by Sir Richard Livingstone. Canon Parsons was Director of Religious Education to

[1] Townsend House, Greycoat Place, S.W.1; 1s. 6d. net.

the National Society, and is Secretary of the Churches Committee for Supplementary Religious Education among men in H.M. Forces, and amongst the last things Dr. Temple did before his death was to write a strong commendation of this booklet. We reproduce the salient points in it.

Canon PARSONS begins with a statement that the task of the twentieth century is to learn to live in community. The world needs to be unified through a common spirit, a common faith, and a common way of life. But unity must grow from the root of the developing personality, and it is here that the function of education emerges. For education, in Dr. Temple's words, is 'the fitting of persons to their environment so that they may live wisely in relation to it.' And it is a happy augury that the first step toward reconstruction, taken in the midst of war, is the placing on the Statute Book of an Education Act.

In the situation to-day three facts stand out. In the first place there is a growing realization that education is only adequate and worthy when it is inspired and sustained by 'the habitual vision of greatness,' when it is itself religious. Secondly, a serious attempt is now being made to deal with the education of youth. But, thirdly, little attention has been given as yet to carrying the preparatory stages of our elementary and secondary education forward to their completion in adult education—the acquisition of that wisdom which can interpret and apply in life the knowledge acquired in the classroom. Without this the whole educational process is incomplete, is largely wasted and is quite incapable of creating a nation which will face intelligently the problem of developing its national and international life.

The importance of adult religious education lies, however, not only in the fact that it completes the educational structure but in further facts. One is that it helps people to think, thereby ministering to that freedom and growth of personality which, in face of the totalitarian menace, is one of our first needs. Another of great importance is that advance in secular without a corresponding advance in religious education is a serious danger. 'That a simple person of untutored mind should have a simple theology will create no perils for that person's faith. But, if his mind develops in other ways while his theology is left in a crude and primitive form, his faith will be in danger, and his presentation of it will alienate others from it.' These words are underlined by Canon PARSONS.

We have heard about the evils of a purely literary and unscientific education. But we are now facing the far more serious evil of a purely scientific and non-literary education. We are acquainted with young men and women who have high ability and have taken distinguished honours in scientific subjects who, in relation to problems of good and evil, are in the mental condition of children. Their instincts are sound enough, but they have not exercised their minds in relation to judgments of value. And it is largely this lack of balance and proportion that lies at the root of the so-called conflict between science and religion. This supposed conflict can only be removed by bringing the religious apprehensions to as high an intellectual level as the other apprehensions of the mind.

A third fact stressing the importance of adult religious education is that the neglect of it explains in part the present very serious drift of people from the churches and religion. People do not easily give up something they value, and our valuation of religion will remain slight unless a demand is made not only on our emotions but on our minds and wills. A decline is already noticeable. We see it in the decreasing respect for the sanctity of human personality, in a serious moral landslide, and in a drift towards shallow mechanistic views which ultimately tend to chaos.

We have failed to retain multitudes who, as children, were in our churches. Why? Canon PARSONS gives two reasons. One is that 'for the vast majority religious education, like secular education, ceases just at the point when the growing individual is reaching the age of maturity, when intellect is ripening and experience of life is developing.' These words are also underlined. We have trusted too much to the mere indoctrination of our children at an age when neither their minds nor their experience of life were ready to interpret the great dogmas of the Christian Faith. And, moreover, we have not given them opportunities when they were reaching maturity to relate their growing experience of life to dogma, and thus bring about what Sir Richard Livingstone has called 'the cross-fertilization of theory and experience.'

The other reason for our failure to keep the children is that too little attention has been given to the religious environment of the child—the home, the school, and the community. But if this environment is to be helpful we need to grasp the truth that the education of parents, teachers, and leaders must be a life-long process. All education must be a long process, and to tackle it successfully we must do so simultaneously in all three stages of life—childhood, youth, and adult life.

We have been too exclusively concerned with the child in the school and have neglected his adult environment in the wider community.

Canon PARSONS comes naturally at this point to the constructive part of his argument which he calls 'ways of advance.' He begins with the meaning of education and recalls us to the definition already given 'fitting persons to their environment so that they may live wisely in relation to it.' We are concerned with the superhuman environment. And to fit people to this we need two things—worship and instruction. People must, first of all, be taught to worship and to pray. And in this connexion Canon PARSONS makes two points. One is that evidence comes from many quarters of a conviction that our forms of public worship need supplementing and that traditional forms of Matins and Even-song are unsuitable for the uninstructed. Another point is that the main service should be the Holy Communion. The Parish Communion should be the centre of everything.

As to instruction Canon PARSONS has some definite and sound ideas. The method, first of all. This should largely be by discussion group and tutorial class. Mr. C. S. Lewis says, as a result of his experience, that exhortation or uplift instead of argument creates suspicion in men of the Forces. The point in regard to instruction is that while the gospel has to be preached, it must also be assimilated, and that is the work of the teacher. But in the case of adults the method must be the inductive one, starting from where men are—their ideas and instincts—and proceeding upwards from these.

As to the *content* of adult religious instruction, the Canon is satisfied with the Church Catechism. For it starts with man where he is; it helps him to rationalize his experience through the dogmas of the Christian faith which embody the accumulated experience of the Christian community; it shows him how to apply this faith to conduct the practice of the Christian way of life in community; and, finally, it leads him to see that this way of life is only possible through dependence on God through His means of grace—prayer, the Bible, and the full sacramental life.

This is the substance of Canon PARSONS' booklet. In addition to what has been summarized, there are interesting pages on the training of the clergy in the art of teaching, on the Parish as a school of religion, and on People's Colleges. And there are Appendices on Confirmation, on Training Courses, on the use of films, and on a school of religion in a Parish. Beyond any doubt the Canon has done a substantial service to religion and the Church by his intelligent and thorough discussion of a subject of first-rate importance.

The New Order.

XI. Power as a Problem for Christian Thought.

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1. *Current Tendencies of Political Thought and Practice.*

WHAT we may call neo-Hobbesianism is as much a feature of war-time political thinking in the United Nations as it was in pre-war days in the Totalitarian States, whose ideologists openly acclaimed the English political 'realist' as their own forerunner.

'We are all totalitarians now,' and Hobbes' despair of any system of law and order emerging spontaneously out of an enfranchised human nature has become the obsession of democratic and authoritarian thought alike. After all, contemporary democrats and authoritarians have the twentieth century in common, with its nightmare disorders and frustrations, and that is sufficient to impose upon them many resemblances which their vital differences only serve to emphasize.

The influence of Hobbes in what regards itself as the 'progressive' thought of our time is plainest in two positions which in some form or other it almost invariably maintains: (*a*) That social and economic order and security within any community organized as a single and sovereign political unit is only possible if the central executive organ

of the community—the State—possesses absolute power over the personnel and physical resources at its disposal and exercises such power to plan and co-ordinate its entire way of life. (*b*) That international order and security is only possible if individual States divest themselves or are divested of a measure of their sovereignty and a new international jurisdiction created with power to enforce its judgments and decrees. That nation States should become for domestic purposes more powerful and for international purposes less powerful than modern theory, and to some extent and with certain exceptions modern practice has hitherto permitted, may appear to be a somewhat paradoxical conclusion. In fact, however, it is only paradoxical when considered from the practical and psychological point of view. Logically it is consistent enough. The source of order is not freedom but authority. Order does not emerge spontaneously as the result of the free functioning of the parts which it is desired to weld into a coherent whole; it is imposed by self-conscious design and the imposition is necessarily an act of power which could not be carried out unless a sufficiency of such power were available. Since freedom cannot exist and function in an atmosphere of disorder, freedom itself is created by authority. Authority sets limits to freedom, that freedom may be real within the bounds which it imposes. Hence domestic order, security, and freedom are attained by increasing the power of the State over the persons and groups who, with their richly varied activities, constitute the life of the community, and at the same time international order, security, and freedom are attained by subordinating the power of the State to international authority. The thesis is logical enough. Philosophically it may be regarded as a reassertion of the Hobbesian position as against the more ancient—and more recent—Aristotelian position, and in those terms we will consider it in a moment. From the theological standpoint it may perhaps be regarded by some as a clash between a more nearly Biblical doctrine of man, allowing for something like original sin, and the optimistic and romantic conception which underlies modern humanism and liberalism. I am aware that there are those who would say that the Bible is closer to Hobbes in this matter than to Aristotle. I should not agree, but my reasons for refusing to do so must be postponed to the concluding section of this paper.

If, however, we consider the thesis under discussion from the point of view of practical politics, and of the psychology of governing classes, its paradoxical character is clear. It is not possible to make any governing group—and any form of politically organized society vests power in some governing group, however constituted — more powerful and less powerful at the same time. The more absolute a government's domestic power the less inclined will it be to tolerate any restraint upon its external sovereignty. The exercise of power estranges men from the habits of subjection. A world of centrally administered and planned communities of the socialist type is unlikely to be a world unified by the universal recognition of an absolute international authority.

And in fact all but the most ardent 'progressivists' have abandoned the international authority. The planned economy and the highly centralized State directing the entire life of the community are still very much on the cards, but for the proposed super-state is quietly substituted the concert of the three great powers who are winning—with, of course, important assistance from other nations—and will soon (please God!) have won this present war—the U.S.A., the U.S.S.R., and the British Empire. These three together are to police the world against all comers—but not, and it is general knowledge that Russia is most insistent upon this point, against themselves. If they disagree or desert the side of peace and righteousness it is widely assumed—a leader in *The Times* has said as much—that the cause of peace and world order must be given up as lost.

We are concerned here with social philosophy, more particularly with Christian social philosophy—and not with political comment. Nevertheless, lest the brief philosophical and theological reflections which are to follow should be accused of being artificially remote—and deliberately so—from what we know to be very close and pressing realities, I want to indicate briefly why in my view recourse to such a policy is likely to prove ineffective in practice before passing on to suggest the defectiveness of its theoretic assumptions.

The power-policy now under consideration may be summarized as follows: (*a*) the present great powers fall into two groups, the permanently aggressive—Germany and Japan—and the permanently peace-loving—the United Nations, and more particularly the 'big three'; (*b*) that world peace and security can be preserved if these three retain their unity; (*c*) that world peace and security can be preserved in no other way.

The conception of Germany as the eternal aggressor has been urged upon us with zeal and with considerable historical and philosophical acumen. The theory is plausible enough, and no doubt contains more truth than the liberal mind with its belief in man and the Christian mind with its habitual charity, care to contemplate. It is worth remembering, on the other hand, that at the beginning of the nineteenth century it was possible to frame a similar indictment against

France and to argue it in equally plausible fashion. The Christian who knows that both conversion and fall are permanent possibilities in the lives of individuals and may, not unintelligently, suspect that something analagous to them may apply to nations, will hesitate to conclude that any nation can be *permanently* anything in particular. National character is no more indelible than individual character. It is clear that national habits and characteristics—our own, for example—have changed even within the limits of ascertainable social history, and they will no doubt continue to do so. Indeed, such is the melancholy record of man that the conception of permanently peace-loving States is less plausible than that of permanent aggressors.

We who know something of the life and outlook of English-speaking democracy from within are aware of the depth and sincerity of its longing for lasting peace. But those whose knowledge of our thought and aspiration is necessarily of a more external character will lack this intuitive understanding of our present mood. We must even be prepared for cynics among them to say, with that measure of half truth which the cynic can always attain and hardly ever surpass, that each of the three great peace-loving powers is after all a vast and partly undeveloped empire and can afford the luxury of peaceful aspirations. In any case, the Christian, however loath he may be to quote Lord Acton again, knows well that absolute power is as corrupting a force in the lives of nations as in the lives of individuals. There is no more dangerous over-simplification of this world's problems than that which proposes to solve them by the simple expedient of transferring all power to righteous persons and groups. It is the tragic fact of history that such fatal essays in power-policy are more apt to corrupt righteousness than to solve problems.

Whether it will in fact be possible for the three great powers to conserve their war-time unity in peace is a theme too dark for prophecy. Their ideological differences are obvious and have made themselves felt even in the heat of the struggle. On the other hand, they have discovered their need of each other in the emergencies of war and there are signs that their post-war policies of internal reconstruction will be such as to keep them in mind of their mutual dependence.

Can we suppose that these three powers, even if they succeed in maintaining their unity, will necessarily remain as much ' on top of the world ' as they certainly are now, and will no doubt continue to be during the years immediately succeeding the defeat of Germany ? Power situations are not, as so often seems to be assumed, rock-like lasting things which can be used as the enduring foundation of a world order. Power is in fact a fluid conception, liable to be upset at any moment by new discoveries of raw materials and technological advances and certain to be changed in the long run by the markedly divergent population trends of different parts of the globe. The very spectacle of a large concentration of power has often in history been enough in itself to provoke a rival concentration elsewhere.

At all events enough can be said even upon the basis of historical observation and practical wisdom to suggest that the kind of ' realism ' now so widely advocated is propounding a thesis whose truth is less obvious and more open to question than it is accustomed to admit.

For the Christian thinker perhaps the most objectionable feature of the position we are examining is its repeated insistence that world peace can come in no other way but the one it advocates. There is always something blasphemous about thought of this kind. By all means let us strive to exploit to the full the opportunities of which we are now conscious, but do not let us shackle Providence, even by implication, with our own finitude and suggest that there are no unseen opportunities and possibilities waiting to be observed once we have rounded the next corner. The frustration of man is never the frustration of God. Too much ' semi-theological ' war-time and ' after-war-time ' propaganda seems to suppose that it is.

2. *A Philosophical Reflection.*

The dialectical opposition of Hobbes and Aristotle is not of course irreducible. Dialectical oppositions never are, as Hegel saw. It would be possible to agree with Aristotle that the *Telos* of man is community and yet to point out that it is not necessarily world community, that indeed Aristotle never for one moment supposed that it was. Personality never finds itself outside community, but it is most prone to find itself, and expresses itself best, in the small community—the family, the clan, or the diminutive local group. Following upon this very plausible observation we have only to argue that Hobbes' depressing picture of the ' state of nature ' is true not, as he supposed, of individual human beings but of the relatively small human groups in which they find and express themselves, and we have arrived already at a synthesis which reconciles our two philosophers.

Clearly, the Christian-liberal-Aristotelian criticism of Hobbes and the modern power-realists must seek expression upon some profounder level. The real defect of Hobbes is his inability to perceive that, if his interpretation of human nature as an inherently turbulent and anarchic thing is

the true one, then the recourse to absolute power which he prescribes for it must necessarily be in vain, for power can only be entrusted to men whose passions and weaknesses must fundamentally be identical with those of their subjects. If our doctrine of human nature tells us that man is not capable of bringing forth peace and order as man, we cannot add to his potentialities and capacities merely by tricking out man as ruler. A true doctrine of man is as true of kings as of commoners.

Law is a work of reason and conscience even more than it is a work of power. Power alone is in fact powerless to make law. If human nature is inherently so reckless and irrational a thing as to be incapable of creating law, human government must necessarily be in like case. It is St. Thomas Aquinas who points out that the dictates of mere power can be as violent and anarchic as private and sectional rebellions against it. 'Human law is law only by virtue of its accordance with right reason; and thus far it is manifest that it flows from the eternal law . . . in so far as it deviates from right reason it is called an unjust law; in such case it is no law at all, *but rather a specie of violence.*'

Mere power cannot create law nor does the possession of it necessarily qualify the possessor to make law. Actions acquiesced in and policies undertaken on the realistic ground that 'power must have its due' provide an equally unsatisfactory foundation for world order and security. (*E.g.* That a great nation for the sake of maintaining its power and 'strategic frontiers' desires a certain territory, and has the power to acquire it, does not make its summary acquisition of what it desires anything else than 'a specie of violence' which, like all violence, must necessarily provoke violent repercussions.)

3. *A Theological Reflection.*

Because he is prepared to face and accept the fact of sin, the theologian is perhaps better equipped for political analysis than the philosopher, who is notoriously unwilling to do any such thing. 'The *telos* of man is community,' says Aristotle with obvious truth and relevance, but quite omits to grapple with the tragic fact, to which all history bears witness, that man, alone among the creatures, never achieves his *telos*. Human nature is that underlying and persistently stimulating reality whose promptings man cannot but feel but whose laws he cannot obey. In other words, man is a sinner, fallen and continually falling below the standards which his own potentialities establish for him. It is at this point in the argument that it would appear that Christianity, with its doctrine of original sin, is closer to Hobbes than to Aristotle. But the appearance is delusive. No doubt the theologian, as a realistic observer, must agree with Hobbes, as against the too optimistic and too liberal modern interpretation of Aristotle, about the extent and tragic efficacy of the anarchic and irrational elements in man's present condition. *But what Hobbes ascribed to human nature the theologian ascribes to the corruption of that nature,* and this is no small or merely theoretic distinction. There is a whole universe of difference between pointing sternly at the cumulative tragedies of history and saying, 'This is what happens because man is man' and looking pityingly upon them and saying, 'This is what happens because man is sinner.' The two attitudes involve a practical difference, for whereas the Hobbesian will say, 'Save them from disorder and insecurity by subjecting them to absolute power,' the Christian will say, 'The only way to save them is to save them from their sins, for then, and not before, they can begin to be themselves.'

Power is no remedy for original sin, for power itself can only be wielded by original sinners. The distinction between rulers and ruled although an important functional distinction is not a moral one. The scripture concludes both under sin. The real political implication of the doctrine of original sin is that human power should be as widely dispersed as possible, in as small doses as possible, so that no particular person or group of persons may have their souls imperilled by having to bear through life too large a measure of it.

The upshot of this triple-stranded discussion is that it is dangerous to permit power as such to emerge as a decisive factor in the deliberations of mankind. In the long run reason and conscience are more powerful than power because more stable and persistent. In the earlier stages of this war Christian observers, not only in the Anglo-Saxon democracies, found at least some of their convictions formulated in the document known as 'The Atlantic Charter,' and inwardly pledged themselves to its support. But the age of the Charter seems to be passing away. We are told on the highest authority that it does not apply to our enemies, and we begin to suspect that it does not apply to at least one of our allies. Less and less are we exhorted by our political leaders and the more authoritative and responsible sections of the press to have regard to the principles of the Charter. More and more we are urged to face and accept the facts of the power situation, on the assumption that only by adjusting the balance of our civilization to the balance of power and the requirements of our consciences to the requirements of the powerful can a world of security and peace be established. It is obvious the consciences of

Christian citizens must be disquieted by such contentions, but lest they should feel overborne by the philosophical acumen and historical learning with which they are supported, it is important to suggest that the Christian intellect as much as the Christian conscience may feel moved to oppose and reject them. It must be the rôle of the Christian critic of the times to point out the very real limitations of earthly might and the very real power of earthly right, even the proclamation of which can strengthen and inspire those whose consciences receive it and paralyse the wills of those who reject it with repeated doses of inward misgiving. The realism which exalts the necessities of power-politics over the sense of justice which is the best element in the Western—and particularly the Anglo-Saxon—political tradition may well turn out to be an unrealism which has ignored the deepest and plainest truths about the world we live in and the people who live in it.

Literature.

CHRIST IN THE GOSPELS.

Dr. A. E. J. Rawlinson, Bishop of Derby, whose abilities and accomplishments as a *Neutestamentler* need no introduction to our readers, has written a capital little book on the Gospels. It is called *Christ in the Gospels* (Oxford University Press; 6s. 6d. net), and what a *multum in parvo* it is! Here, in one hundred and twenty-eight pages, is all that 'the ordinary educated reader,' for whom he writes, could desire. The standpoint is that of critical orthodoxy, and the style is lucidly readable.

A brief synopsis of contents will show the reader what he may find in this book. To begin with, there are ten chapters: after two chapters, one of introduction and the other on the background of the Gospels, Dr. Rawlinson treats of the Messiah's Birth, regarding the Birth-Stories in Matthew and Luke as 'a poetical prelude' to what follows; then follow chapters on the Baptism and Temptation; the Messianic Signs (*i.e.* the miracles), the Messianic Proclamation (in other words, the *kerygma*); the Messianic Teaching (the Sermon on the Mount and Jesus' teaching about God); the Ultimate Sacrifice (Jesus' teaching about His death); the Messianic Victory; and the Messiah in the Fourth Gospel.

The second part of the book, which deals with technicalities, contains four *appendices*: The Gospels as Documents (Source-criticism); The Gospels in the Setting of Tradition (Form-Criticism); The Gospels and History (a summary of Professor Dodd's book on this subject); and The Theology of the Word of God (which owes much to Brunner).

Dr. Rawlinson is, of course, a New Testament scholar of the first magnitude in his own right; but in this book he has not hesitated to mediate the results of other scholars to his readers in a simple form; and readers will find frequent reference to the work of Dodd, Hoskyns, V. Taylor, T. W. Manson, as well as foreign scholars like Dibelius, Bultmann, and Aulén. The final chapter will show how the Christian scholar can combine a thoroughly critical approach to the New Testament with a firm belief in it as 'a Word of God from the Beyond for man's predicament.' Readers of Dr. Rawlinson's commentary on St. Mark will, we think, feel that he is not now such an enthusiastic Form-Critic as he was when he wrote his earlier book, and count that to him for righteousness. The new science, we may say, is correcting its 'young fury,' and scholars are not now inclined to regard it as a key to unlock all the doors of the New Testament. But this is a mere passing reflection: what we wish chiefly to say now is that here is one of the very best little books on the Gospels that has appeared in the last decade, and to commend it in the warmest terms to all who wish to know what believing modern scholarship has to say about the Documents of the Faith which we call the New Testament.

A. M. Hunter.

EXPERIENCE WORKETH HOPE.

An eager welcome awaits Professor A. J. Gossip's new volume of sermons—*Experience Worketh Hope* (T. & T. Clark; 8s. net)—and the expectations aroused by his previous books are here fully realized. Fifteen years have passed since the last volume appeared, and the author has put on the fly-leaf of this one a quotation from Seneca, 'Even though others may form the first line, and your lot may have placed you now among the veterans of the third, do your duty there with your voice, encouragement, example, and spirit. [A man may] find means to help his side in a battle, if he stands his ground, and cheers on his comrades.' Dr. Gossip certainly does this but one must demur to the modest suggestion that his place is anywhere but in the front line. This book is no scraping of the barrel, no mere standing his ground. It fights the good fight for faith amid the mines and smoke-screens and mortar-bombs that hinder the spearheads. Science means for him Planck and Eddington and Jung; philosophic foes are Aldous Huxley, Joad and Bertrand Russell; comrades in arms are Niebuhr and Eliot and Raven and Macmurray and Brunner; the doubts against which he contends are those that press on the mind in a time of war and amid the challenging problems of reconstruction.

The first impulse of a reviewer is to describe the

style, an impetuous flood breaking into spray yet unimpeded, like a Highland stream in spate. But this is done for him in the author's own description of the style of the Apostle Paul. 'Paul was a great orator though he did not think so himself—a vivid personality, with red-hot lava in his heart that sprang gushing out; a man who felt intensely, and could so set down what was in his own mind that others saw it, caught the infection of it, were swept helplessly away before that irresistible and rushing torrent. . . . He heaps up language, he strains it to the cracking-point, he strikes out staggering metaphors.' Here are two characteristic touches. He complains that even the most familiar and searching words of Scripture 'stot off like hail on a roof from the blank unconcern' of many in a congregation. And about some prayers he protests, 'most of us are arguing and complaining and telling God to His face that His way of things just won't do, and that if He has any sense at all He must see that for Himself now that we have pointed out to Him how much wiser and kinder and in all ways better this other way that we suggest would be.'

These are pleading and passionately evangelical sermons, rich too in fresh exposition and illustration gathered from a wide field. A whole discourse is often suggested by some apt quotation; for example on the rich young ruler who was not using his life but just keeping it clean. '"At Oxford," said Schechter, "they practise fastidiousness and imagine they are being holy."' And this; 'Iago says of Cassio, "He hath a daily beauty in his life that makes me ugly." Is that all that Christ can do for us?' Others will doubtless seize on such passages and in more leisurely fashion use them in the construction of sermons of more architectural design. Here they are flung in with lavish carelessness to feed the fires of urgent appeal.

The gospel in its range and power and relevance to the present need is Dr. Gossip's theme. One special note sounded again and again is the assurance of immortality. It is there in the dedication to his wife, 'Now a long time in the Father's House.' 'The love of Christ,' he says in one sermon, 'seemed too big to be meant for seventy years.' And the subject is never far away. Here is preaching steeped in the thought that eternity gives all its meaning and worth to time.

Many perplexed minds will find light and cheer in the ringing refutation of pacifism in the sermon 'On the Imitation of Christ.' 'If any one attacked my wife,' said Dick Sheppard, 'I should sock him on the jaw.' Does not the Law of Brotherhood, asks Dr. Gossip, demand a like defence of other people's wives; and then he quotes the recantation of a Chinese ex-pacifist. 'I was meant to do what in me lay, to hold back the accursed thing. And I failed Christ.' R. W. STEWART.

SALUTE TO INDIA.

For the purpose of obtaining an insight into present conditions in India, a knowledge of her recent history, and helpful suggestions for the future, this book, *Salute to India*, by the Rev. J. Z. Hodge, D.D. (S.C.M.; 6s. net), is worthy to be placed alongside of the recent volumes of Professor R. Coupland, entitled 'The Indian Problem'—and there could hardly be higher praise. It is much more limited in scope and more emotional in tone, but it is full of intuitions which penetrate right to the heart of the many problems which are clamouring for solution at the present day in regard to India. Dr. Hodge has for more than forty years borne the 'white man's burden'; not wearily, as so many do, but joyously; not condescendingly but sympathetically. His general attitude seems to one who has also spent many years in India to be exactly the right one, save for a few minor details. I wish the book could be studied and acted upon by those who will have concern with Indian affairs in the near future—by politicians of the highest rank (including both Mr. Churchill and Mr. Gandhi), by leaders in the Church and teachers of economics, and by business men—Indian, European, and American. It is authoritative, but not dogmatic, and is suffused by a delightful humour which those who know Dr. Hodge will appreciate even more fully than those who merely read his printed words. The book should be made a compulsory text book for all who are beginning their service in India, and the compulsion will not be irksome.

Dr. Hodge analyses with great acuteness the political situation arising out of Hindu-Muslim disagreements, pointing out that the conflict is theological as well as political, social, and economic; and showing that, on the one hand, the Hindu is afraid of the emergence of a Muhammadan 'bloc' stretching far beyond the bounds of India, and threatening a return to the old Moghul domination; and on the other hand that the Muslims are suspicious of a united India under the exclusive control of a Hindu majority. But all the same, the main argument of the book is the necessity of a greater trust as between Hindu and Muslim and between Indian and European. Dr. Hodge considers that the fears of internal chaos following upon British withdrawal are greatly exaggerated, and he thinks that amongst the Indian leaders there are many statesmen capable of looking beyond the limits of their own community. He is, on the whole, optimistic, but gives good reasons, far beyond sentiment, for his optimism. He is critical of the mistakes of both the Indian leaders and the British Government. He holds that the 'quit India' resolution of 1942 was most unfortunate, although he thinks that it is capable of a more favourable interpretation than has usually been given to it. He considers that the growing distrust of British good faith is unjustifiable, but admits, as most people would now agree, that the failure to consult India before dragging the country into the war was a blunder of the first magnitude.

In general he would seem to come to the conclusion that the British Government frequently has done the right and just thing about two years too late. He advocates strongly the substitution of greater confidence in Indian leadership for the slightly patronizing 'We know what is best for you better than you do yourselves' attitude which

has been far too prevalent in recent years both in Government circles and in missionary controlling bodies. His enthusiastic appreciation of the late Sir Daniel Hamilton's rural settlement in Bengal, and of medical work carried on amongst people like the Santals, and in many other places, will evoke an immediate response from those who know the facts.

The only criticism of this invaluable book which I would be inclined to make is that the author has been so impressed by the vast numerical preponderance of agriculturalists in India that he is not sufficiently alive to the implications of the growing industrialism (which he admits) or to the fact that the initiative in most movements of reform has been taken by members of the educated classes who are often concentrated in the towns, and that practically all the leaders whose work is now so effective (as admitted by Dr. Hodge) have been drawn from the Colleges, especially the missionary institutions, which are so often criticized (although not by Dr. Hodge) as outstanding examples of misdirected energy.

W. S. URQUHART.

Why I am Satisfied, by the Rt. Rev. A. C. Headlam, C.H., D.D. (Blackwell; 2s. net), is explained in the sub-title as 'An Open Letter to Professor C. E. M. Joad.' In it the writer, as one might easily guess, gives his reasons for still being satisfied with the truth of the Christian message. The criticism of Professor Joad's views is courteous but firm, and will commend itself to many. Whether it will convince Professor Joad is another matter. We note one or two errors which have been overlooked. The 'hallowing of hell' (p. 29) may be only a printer's error, though an unfortunate one, but on p. 22 there is attributed to our Lord the saying of St. Paul, 'If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.'

Some booklets may be mentioned which have, each of them, an element of interest of different kinds. *The Inward Journey of Isaac Penington,* by Robert J. Leach (Friends' Book Centre; 1s.), is an abbreviation of Penington's works. It is one of a series which is meant to portray the religious and social ideas and practices of the Friends. Penington was a mystic, and embodied the purest, finest, and most genuine mysticism which has appeared in this Society.

Facing Suffering (S.C.M.; 9d.) contains three personal messages by people who have suffered—one physical pain, another the loss of a husband, and a third the loss of two sons. The messages were broadcast by the B.B.C. in 1944 and in this printed form will continue and confirm the comfort they must have afforded in their spoken ministry.

William Penn, 1644–1944, by H. G. Wood (Friends' Book Centre; 9d.), is a twentieth-century estimate by a notable scholar. It celebrates Penn as a Public Friend, not only in the sense of representing the Friends to the public, but in the sense of actively interesting himself in public affairs. Two causes he served faithfully, that of international peace and that of Christian unity. As we might expect, all this is admirably set forth.

Christian France To-day, by Miss Jessie Forsyth Andrews (S.C.M.; 9d.), tells of the activities of both Roman and Protestant churches, activities religious and political.

God's Mighty Men, by Miss Lilian E. Cox (Religious Education Press; 1s. 6d.), is a book for juniors of true stories about real people. Each tale has been chosen to illustrate one particular Christian virtue—courage, kindness, steadfastness, and so on. Some of the 'mighty men' are well known (John Brown, Livingstone, Captain Oates); others are little known (Coifi, St. Alban, Chao, Thomas Guy). Three editions of this book have been called for, and there is little to wonder in that, for the book is an ideal one for interesting and instructing junior children.

'Religion in a Changing World' is the general title of a series of attractive little booklets in which 'Unitarians state their faith.' We have received copies of the first three numbers of the series. The Editor is the Rev. Raymond V. Holt, B.Litt., M.A., Principal of the Unitarian College, Manchester. The booklets are published by the Lindsey Press at 6d. each. The Editor contributes the first number on *Changing Moral Standards.* He seeks to show why the old standards have lost their authority and advocates a new approach to moral questions, in which a 'dynamic' morality should take the place of a 'static' morality. The second number, by Mr. E. G. Lee, is on *C. S. Lewis and Some Modern Theologians.* He deplores the results of the current reaction in theology in which 'reason is sacrificed to revelation,' citing the positions of Dr. J. S. Whale and Canon L. Hodgson as well as Mr. C. S. Lewis. The third number, by Mr. Leslie Belton, B.A., M.Sc., is on *Religion and the Scientists.* He observes that opposition to religion on the part of scientists is less negative now than it was last century, and contends that science should leave to philosophy and religion the task of interpreting the nature and meaning of things.

In all three booklets there is much that would be approved by theologians who stand centrally, or at any rate more centrally, in the Christian tradition.

Vox Crucis or Echoes from Calvary, by the Rev. Marcus L. Loane, M.A. (Marshall, Morgan & Scott; 5s. net), is a commentary on the Passion narrative. It is closely textual, entirely uncritical, and in spirit devotional. The writer acknowledges a debt, which is manifest, to Dr. Stalker's work on 'The Trial and Death of Jesus Christ.' The book is warmly commended in a Foreword by the Archbishop of Sydney. In an appendix a number of incidents are given illustrative of some of the principal texts.

A good book on the Future Life is timely and welcome, and, though *Our Eternal Home,* by the

Rev. J. Adamson Finlay, M.A. (Pickering & Inglis; paper 1s. 6d. net; boards, 2s. 6d. net), is a small book it is a good one. Mr. Finlay says that there are three attitudes to the question: If a man die shall he live again? One is 'Yes,' a second is 'No,' and a third 'Perhaps,' and it is to wean people of the 'perhaps' class from their uncertainty and to impart some positive confidence to them that he has written his book. One of the most helpful chapters deals with certain perplexities that remain in the minds even of 'yes' people. One is the question of recognition which Mr. Finlay rightly regards as perhaps the most pressing of all. Another is the paralysing thought of the numbers that have passed over, the countless numbers. And a third is 'the quite intractable thought of eternity and the life everlasting.' On these matters and many others Mr. Finlay is comforting and reassuring.

Not long ago Miss Désirée Edwards-Rees, M.A., F.R.Hist.S., produced an excellent volume with the title 'The Service of Youth Book,' and now she has followed it up with one equally good, if not better—*A Rural Youth Service,* suggestions for youth work in the countryside (Religious Education Press; 3s. 6d. net). It is obvious that Miss Edwards-Rees knows her country, and one of the charms of her book is the picture of country life, not from the outside but from the inside as by one who belongs and not merely visits. The author dwells on the new drift, not this time from the country to the town but the other way. Moreover, as there is no longer any evening transport, most young people must stay in and around their own villages after working hours. This, if they can rise to it, says Miss Edwards-Rees, is the great opportunity of rural youth workers. For a century or more the appeal of social service has been directed not to the villages but to the cities, but this is changing with the new opportunities.

It is difficult to indicate the richness of this book, but perhaps the titles of some of the chapters may be helpful: Village Gods, The Club and its Worthies, The Country Leader, Fat Town Mice Invade the Village Barn, Lean Town Mice Invade the Village Barn, Young Farmers' Clubs, The Outlook: Village Colleges, The Industrial Revolution Turned Outside In. This is a book done with knowledge and a light touch.

Round the Club-room Fire, edited by Mr. E. H. Hayes and Mr. R. G. Martin, M.A. (Religious Education Press; 3s. 6d. net), is very fitly described in the sub-title as 'informal talks for youth clubs on problems of work, leisure and relationships.' There are suggestions and guiding lines for thirty discussions. These include a wide variety of topics under such headings as How We Work, How We Use our Leisure, How We Live, (*a*) with our Fellow-Countrymen, (*b*) with Other Nations, What We Believe. The editors stress the fact that these subjects 'are treated from the point of view of the unattached Club and its members. The more specific Christian approach to these problems is dealt with in other volumes.' It should be said that the discussions are wisely guided with sound sense and a high moral tone.

That learned and indefatigable writer, the Rev. Canon W. J. Sparrow Simpson, has followed up a work on 'St. Augustine's Conversion' (1930) with one on *St. Augustine's Episcopate* (S.P.C.K.; 7s. 6d. net). It is a review of the great Latin Father's influence while he was a Bishop. Among the chapters to which one most readily turns are those on the Confessions, the City of God, the Holy Trinity, the Theory of Predestination, the Conception of the Church, and the Necessity of Sacraments. We agree with our writer that popular editions of the Confessions often give a one-sided impression of the contents of that work, by publishing the first ten books (the record of St. Augustine's religious conversion) and suppressing the last three books (the doctrinal basis). On the teaching of St. Augustine on Predestination our author, as we might expect, has something of critical objection to urge. The main charge appears to be that the teaching on Predestination is Augustinian and not Catholic. Yet Canon Sparrow Simpson freely concedes that St. Augustine was after St. Paul the greatest of all Christian teachers.

Willingly to School, by Mr. John Newsom (S.C.M.; 2s. 6d. net), is a curious title for an able book on education. It is one of 'The Christian Looks Ahead' series, and the publishers have been fortunate in their choice of writer. The book is full of common sense, it is independent and well informed and shot through with an engaging humour which brightens every page. In his 'prefatory apology' the author makes light of his work: 'I am indebted,' he says, 'to many friends whose ideas have been ruthlessly presented as my own and to the Oxford Dictionary of Quotations for the spurious display of erudition in the chapter headings.' No one could help proceeding to read a book thus introduced. But, of course, you soon discover that the writer knows his subject from A to Z, and, though the limits of his space necessarily restrict his treatment, he has envisaged and discussed nearly all the current and urgent problems of education in post-war Britain, elementary, secondary, and adult stages.

A book on problems of family life has been written by the Rev. E. C. Urwin, M.A., B.D., and published with the title *Can the Family Survive?* (S.C.M.; 5s. net). Mr. Urwin's qualifications for the task are that the problems were with him as early as his student days under L. T. Hobhouse and Westermarck, that they remained with him through his ministerial experience and became practical by his participation in two groups set up to prepare responsible statements on the Christian view of marriage and the family, one for the Methodist Church and the other for the British Council of Churches. Two fundamental convictions underlie the book, prepared under

the impulse of this sustained interest. One is that, at a time when the foundations of family life are being undermined by many influences, a fresh effort needs to be made to expound the stable foundation for home life which Christian faith and living personal religion supply for it. The second is that Christian ministers should be at greater pains to see that training for Christian marriage and home life is made possible.

The main aim of the writer, then, is to show how the family can be upheld and made a worthy and substantial reality. And in his discussion the writer deals with such topics as these: What is Happening in the Family?, Why be Married in Church?, Chastity and the Control of Sex, Parenthood, The Economic Basis of the Family, Religion in the Home, and The Unmarried. The general subject is of vital importance at the present time and this is an intelligent and competent treatment of it.

The Apocalyptic Note in Romans.

By the Reverend Gwilym O. Griffith, Birmingham.

It is characteristic of the Pauline Epistles—and of course not confined to them—that they possess, each for itself, some outstanding passage from which it is possible, as from a commanding elevation, to survey the general broad horizon of the writer's thought. This is not to say that in any instance it makes the climax of the argument, but it does afford such an outlook as supplies a perspective for the particular doctrines and precepts of the Epistle. Thus the peak-passage in 1 Thessalonians is the Messianic declaration of 4^{16-17}:

> 'For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'

That of 2 Thessalonians (1^{6-10}) is similar.

It will be agreed that the commanding eminence in Philippians is the passage (2^{5-11}) which ends:

> '. . . that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'

And there can be little dispute as to the crowning height in 1 Corinthians. It rises in ch. 15^{22-28} and answers to, but towers above, the Messianic passage of 1 Thessalonians.

In 2 Corinthians the first glimpse of the peak is obtained in the first chapter: '. . . *that we should not trust in ourselves, but in God, which raiseth the dead: . . . on whom we have set our hope.*' The heights are brought nearer in the description of the 'surpassing glory' in the third chapter, and the category of Glory continues to be expounded in chs. 4 and 5, passing into the themes of Resurrection and World-Reconciliation.

In Colossians and Ephesians we again survey the far horizons of Reconciliation:

> 'For it was the good pleasure of the Father . . . through him to reconcile all things unto himself, having made peace through the blood of his cross: through him, I say, whether things upon the earth, or things in the heavens.
>
> '. . . having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth.'

Our particular concern now, however, is with the Epistle to the Romans. Is there a crowning passage in this Epistle also, from which the specific doctrines of the Epistle may be viewed in their true perspective? It is the assumption of this study that there is, and that we have it in the eighth chapter—the passage in which 'the sufferings of this present time' are contrasted with 'the glory which shall be revealed,' and concluding:

> 'For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain until now. And not only so, but ourselves also . . . waiting for the adoption . . . the redemption of our body.'

What we have here, then, is St. Paul's outlook upon ultimate things, and there is no question about what he sees. Whatever may be said about the things that occupy the middle distance or the foreground — whatever divergences of interpretation may arise concerning these, the

end, the consummation, is not in dispute. And it may be said in parenthesis that the form in which the consummation is presented serves to remind us, not only that it is easy to overstate the Hellenic influence in Pauline (as in Johannine) thought, but also that in the Gentile churches themselves this influence may be unduly stressed. The preponderant influence was Hebraic and, as far as the nominally 'Gentile' congregations were concerned, it came from those Jews whose apocalyptic Messianism had prepared them for the Christian hope, and who now found, in the household of the Christian faith, the Messianic apocalyptic revitalized. For the consummation is the Messianic Glory, the Resurrection, the Judgment and Victory of the Son, the Christ of God. In His name every knee shall bow, and the Gentile world no less than Israel, Israel no less than the Gentile world, shall be restored. But more; all creation shall be included. Nature itself shall be redeemed and made to share in the liberty of the glory of the children of God; and not only 'Nature' but the whole created order, visible and invisible, earthly and angelic, shall be gathered in to swell the triumphant chorus of the redeemed.

That this latter conception was also in keeping with Hebrew Messianism we hardly need to be reminded. Is 40 heralds the coming age when not only shall all peoples and nations rally to the standard of the Lord's Anointed, so that the whole earth shall be oceaned in the knowledge of Jehovah, but also Nature itself shall be purged of its destructive and predatory passions and the wolf shall dwell with the lamb, and the calf and the young lion and the fatling together. It is a theme which Is 65 enlarges by singing of the creation not only of a new earth but also of new heavens, and the Book of Enoch (45), predicting the time when the Elect One shall sit upon the throne of his glory, declares that God will 'make the earth a blessing' and will 'transform the heaven and make it an eternal blessing and light.' These shall be the days of Resurrection (51); the earth shall give back what has been entrusted to it, and Sheol what it has received.

In Charles' translation of Enoch there is an interesting point here. The concluding lines, celebrating the joy of Creation in its deliverance, Charles originally rendered:

> 'And the hills also shall skip like lambs,
> And they shall all be angels in heaven;
> Their faces shall be lighted up with joy.'

Later he abandoned this rendering on the ground that, though grammatically defensible, the line about the hills becoming angels was 'wanting in sense.' Yet the idea that at the Regeneration the very mountains and hills of earth shall be as the angels and rejoice in their new found liberty seems by no means inconsistent with the poetry of Messianic apocalypticism. It is this very conception which is heightened and illuminated in Ro 8.

That this conception is essentially Hebraic, not alone because of its Messianism but also because of its religious evaluation of the material and physical, need not be laboured here. Obviously what is looked for is the deliverance *of*, not salvation *from*, the physical world—Resurrection and not simply Immortality. Barth, in his exposition of 1 Co 15 (*The Resurrection of the Dead*) has a characteristically provocative and one-sided comment on this Hebraic emphasis upon the redemption of the body. In this chapter, he says, the immortality of the *soul* is 'placed in dispute'; what the Apostle here thinks of as persisting is not the soul but the *body*, the place of the soul being taken by the Spirit of God. 'Exactly in the place of that which makes me a man, the human soul, is that which makes God, God, the Spirit of God . . . that is the Resurrection of the Dead' (*ib.* 206 [English ed., 1933]). This, taken at its face value, seems to be a preposterous line of interpretation and lends force to Berdyaev's criticism that Barth, no less than Nietzsche, reflects that anti-human reaction which is the final phase of Renaissance humanism. It may be fairer to regard it as Barth's violent protest against the now 'dated' form of Christian liberalism *plus* Manichæism which still allows Dr. Joad to affirm, 'If Christianity is right the spirit is important and the body unimportant—in fact, it is more, it is wicked, the seat of lust and the source of sin.'

The point for us to underline is that in Romans the deliverance of the whole Creation is really a regnant conception, and that *it is only as this is recognized that the other teachings of the Epistle can be seen in their proper relation.* For such a conception as this cannot be regarded as belonging to the *et cetera* of the Apostle's thought, one of the miscellaneous annotations of an active and wide-ranging mind. On the contrary, such a conception must be dominant or nothing; it is a hinge-idea, a cardinal truth, or it is hardly to be entertained at all. *This* is Salvation; *this* is the Power of God; *this* is the category of Glory. And apart from the category of Glory we strive in vain to interpret our doctrines of Election, Justification, and Sanctification.

And since we speak of categories let it be observed that here we have the right setting also for Kierkegaard's category of 'Repetition' (see the Rev. H. V. Martin's article in THE EXPOSITORY TIMES, liv. 265). 'Repetition' for Kierkegaard

meant (if one may coin the word) *Pre*miniscence, the 'remembering in advance' of that restoration, and more-than-restoration, of the original Paradise, the anticipation by experiencing faith of that consummation when all created things shall find fruition in the presence and glory of God. Kierkegaard saw this as fundamental to the New Testament; something more than what has been not too happily called 'Apostolic optimism'—more than Christian hope; but rather hope so enriched with the earnest of the Spirit that it becomes a possessive, experiencing 'recollection' of the glory yet to be revealed. So Dante 'remembered' Beatrice.

In conclusion, then, let the simple consideration be stressed that this thought of the consummation, this conception of Redemption in terms of Creation-wide deliverance and the reconciliation of all things, must have dominated St. Paul's mind from the beginning of the great argument and in every stage of it and that no interpretation of the particular doctrines of the Epistle—no interpretation which fails to relate them to this dominant theme—can fairly present them or set forth the Epistle as a whole. It is true that until Schweitzer compelled Liberal Protestantism to take Reimarus seriously and recognize that the eschatological note in the New Testament is no lingering echo of an out-dated Jewish apocalyptic but something central to the primitive Christian Faith—until then, our tendency had been to isolate and 'seal off' the inconvenient penetrations of the eschatological element and treat such doctrines as Justification, Sanctification, and Election as outside its area of reference. Since Schweitzer, however, we have seen the emergence of a 'Theology of Crisis' which, in spite of its vagaries, has done much to correct this tendency. Nevertheless there is much to be done and, as far as the Epistle to the Romans is concerned, it is no reflection upon our more recent expositions to suggest that there is still room for a study that shall relate the teachings of the Epistle, subject by subject, to this one regal conception. Such a study could hardly escape the dangers of over-statement, but even over-statement would be corrective and salutary when under-statement has so long prevailed. We need to recognize that when once this unifying apocalyptic theme is isolated and relegated to a sectional heading the Epistle falls to pieces. The industry of the expositor may conserve for it an artifact, schematic unity, the unity of logical, coherent analysis, but hardly more, and even its key-words will be only half understood.

The student of Pre-Socratic philosophy who fails to appreciate the significance of Hylozoism is likely to misinterpret Thales or Anaximenes. The student of the Pauline epistles who fails to appreciate the significance of the Messianic apocalyptic is more than likely to misinterpret St. Paul.

In the Study.

Virginibus Puerisque.

His Great Day.

By the Reverend A. A. Mackenzie, B.A., B.D., Birregurra, Victoria, Australia.

'The disciples went and . . . brought the ass.'—Mt 21[6. 7].

Do you know that poem of Chesterton's about the ass? The poet represents the ass as thinking of his ugly shape. Why is it that an ass is so ungainly? Things must have been all the wrong way round on his birthday for him to be such an object. So the ass thinks to himself, and we hear him saying:

When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born;

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.

No, the ass cannot pride himself on his appearance. He hasn't a beautiful form, or a graceful action, or a pleasant voice. There's not one lovely thing about him. And because of this, though a very useful animal, no one honours or admires him. Instead they laugh at him and ill-treat him. But in spite of all the unkind things that men do and say the ass goes quietly on his way. He thinks to himself:

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

And what is that secret? We all love to be told secrets, don't we? Well, the ass goes on to tell us his. He tells us what it is that helps him bear the jeers and taunts of men without answering back. And what do you think it is? It's the knowledge that once upon a time the ass had a great day in his life. When the ass thinks of this, he says to the people who make fun of him:

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

Now, you know when that was, don't you? It was the first Palm Sunday. And to-day we celebrate it. We read the story and sing the hymns that tell of the Lord Jesus making His triumphal entry into Jerusalem riding on an ass while the multitudes shouted their welcome. That was a great day for Jesus, and the ass had his own share in the greatness.

In his poem Chesterton has the pleasing thought that down through the years the father and mother asses have told their little ones all about it. So the story has been handed down, and everywhere the ass, when ill-treated, finds comfort in the remembrance of that great day. When people laugh at his unshapely body and long ears, at his gawky action and hideous voice; when they call him stupid and flog him; when one boy says to another 'You silly ass,' this animal feels hurt. And it is then he remembers that long ago the ass shared in the honour and glory of Jesus: 'there was a shout about my ears, and palms before my feet.' So the ass 'keeps his secret still.'

Sometimes, you know, men and women treat one another in the same way as they treat the ass. They jeer and laugh at them, and even despise them, because their skin is black or yellow or their speech strange. They call them 'Chinks' and 'niggers,' and speak of their speech as 'lingo' and 'jabber.' Boys and girls too can be very cruel to one another. There's a boy or girl at school who has rather a plain face, or whose walk is queer, or perhaps he stammers. And others make fun of him. How cruel that is! If only we would remember that every boy and girl, no matter what his speech or colour, is a child of God, we would never be anything but kind and courteous.

Among that crowd of cheering boys and girls in Jerusalem long ago there must have been all sorts and conditions. Some of them were attractive, and others—well, not so attractive. But, whatever they are, noisy children do get on people's nerves. So it is not surprising that some men, who thought themselves very important, asked Jesus to tell them to keep quiet. But He refused. He loved them all, the ragamuffins of the city streets as well as the better-trained ones. They were all children of God, and He wanted them to share in the honour and glory of His great day.

The Divine Pathfinder.

By the Reverend Ronald W. Thomson,
Burton-on-Trent.

'A new and living way, which he hath consecrated for us.'—He 10^{20}.

Some of the cleverest pilots in the Royal Air Force are called 'Pathfinders.' They are so skilful that in the most difficult circumstances they can find the right path, and lead the following planes straight to their target. It is counted a very great honour to be a pathfinder.

Long ago the natives of Africa gave a similar name to the great missionary, David Livingstone. The grasses of Africa grow very tall, and the first man who passes in the morning takes all the dew upon himself, and clears a path for those who may follow, so the natives called Livingstone the 'Dew-dispeller.' He went first across the untrodden lands of Africa.

In that same country of Africa some tribes have a custom which is very old—they take a motto. One missionary, on meeting an old chieftain, asked him for his motto, and he replied, 'When you pass through the jungle be very careful to break a twig that the next man can find his way.' He too wanted to be a pathfinder, he thought it was an honour to be the one who should blaze a trail for others.

The company of pathfinders is a mighty one. It comprises a glorious band of men and women. There are those who found trade-routes, and those who cleared a way into the inner fastnesses of India and Africa and China; there are others who explored the heavens and learnt their way about the starry spaces; there are those who trod paths into the lands of scientific knowledge and invention. And there are pathfinders of another kind, those who learned how best to take the gospel and education to savage countries. A mighty band, and a glorious one. And its leader is Jesus Christ.

Jesus is the greatest Pathfinder of all. By His life, His teaching, His suffering, and His death, He cut a path for us through this world and out into the Beyond. When I have been holidaying amongst the Peaks of Derbyshire I have been thankful for those who made the first footpaths. Without those footpaths I should have wandered into bogs and ditches. But I followed the path, and I arrived at my destination. And in life itself Jesus has cut a path for me to follow. How has He done that? He lived a life like mine, but He lived it perfectly. Think about it. He had brothers and sisters, He lived in a poor home. But He was always kindly and helpful. He did not fret over the household tasks He had to do. And later, the tiresome neighbours and customers did not make Him angry. There was no complaining, no smallness, no meanness about Him. How do we know? Because, when He had done twenty years' work in the carpenter's shop, before He had preached one sermon, God said, 'This is my beloved Son, in whom I am well pleased.' Can I follow down the path He has cut? Can I follow right to the end?

No one, until Easter Day, had ever journeyed beyond death, and told what lay there. But when Jesus spoke to Mary in the garden on the first Easter Day, He had become the great Pathfinder, not only in this world but in the world beyond this life. It is true that Jesus did not tell Mary much about the path and the goal. You see, if He had explained neither she nor the disciples would have understood. You cannot describe heaven to men of earth, any more than you can describe a sunset to a man who was born blind,

or the sound of a lovely song to a man who has always been deaf. But Jesus did try to show that He had conquered death. He came back from the grave to prove that He had made a path into the unknown and all was well, for at the end of it lay the Father's House.

We can travel trustfully down the path Jesus has made, and right to the end, because He will walk with us. That again is what Easter means. It does not only tell us of the great Pathfinder, but it tells us that He will be our Friend, and be with us always. I do not know what lies around the corner, what wonders or what difficulties, but He does, and He will always be my helper. And I know that He once journeyed all the way to the very end in order to 'prepare a place' for me. And so I go hopefully along the path with Him.

Christ of the Upward Way,
My Guide Divine,
Where Thou hast set Thy feet,
May I place mine,
And move and march wherever Thou hast trod,
Keeping face forward up the hill of God.

The Christian Year.

FOURTH SUNDAY IN LENT.

Things which Remain.

BY THE REVEREND E. L. ALLEN, M.A., PH.D.,
NEWCASTLE-UPON-TYNE.

'This word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.'—He 12^{27}.

Probably every one who has walked through a blitzed city has had the experience of coming across some building, whether church or town hall or business premises, which stands erect and uninjured in the midst of ruin. So in the last war our men came upon a gaunt crucifix at a cross-roads or mounting guard over what had once been a village but now was only a heap of bricks. In the same way, any one who reflects on what he has gone through during the years of war, will find certain convictions which retain their empire unshaken over his mind, even though everything else in which he once believed has become questionable. I do not mean necessarily that war has furnished arguments in support of them; it may rather be that they are held in defiance of war, as forgotten truths to which we must return if man's life is ever again to be either decent or secure.

Let me deal here with three such convictions which remain. First, I would put *the supremacy of the moral law*: there is an absolute difference between good and evil and we shut our eyes to this at our peril. In 1914 the Japanese with our assistance stormed and took over the German settlement at Tsingtao on the China coast. They at once established in the port a number of blast-furnaces, which after that worked day and night smelting down the copper coins of the Chinese peasantry to make munitions for the Allies in Europe. You can guess what happened as a result of this: there was a currency famine in the interior and the standard of living of the people fell to a frightful extent.

That is an apt illustration of what happens in war, when the restraints and humanities of peace-time go into the melting-pot, that out of them may be cast the animosities and passions that are now needed. We see many signs of this as we look around us: in the spread of juvenile crime, the increase of sexual licence which is reported by all social workers, and the general loosening of family ties. One of the saddest elements in the situation is what is happening in the occupied countries; for the nobility and heroism of the resistance movement cannot quite induce us to forget that there is a darker side to the picture. Men are being taught by the thousand to hold the law in contempt, to forge passports, to cheat the police, and to organize assassination.

Yet along with all this there is undoubtedly a growing sense that somewhere there is an everlasting right and that in the recognition of this alone can we find our happiness and security in the end. Beyond the expediencies of the moment and the clashing interests which lay claim to our allegiance, there is a good that we were born into this world to serve. Dr. Cecil Roth has told us in his *History of the Jews* the tragic story of his people age by age, the tenacity and heroism by which they have outlived every persecution to this day. In the last brave sentence he speaks of 'the essential teaching of Judaism—that, however dark the future may seem and however long tribulation may endure, in the end unrighteousness cannot prevail.' That is our faith too.

In the second place, I would speak of *the value of the individual*; however society may judge him, he is of infinite significance in the sight of God. Before the war we saw how great systems of tyranny came into existence, aiming at absorbing the individual entirely, leaving him certainly no conscience and scarcely a soul to call his own. Now we look on while men perish in the mass, by whole divisions and cities, till we lose the sense that each is an individual human being and that almost all have some at least to mourn their passing. A few years ago there were those among our intellectuals who mocked at the individual as antiquated and who glorified in his place the mass-man as Russia has learned to manufacture him.

One of the most striking novels of recent years is Koestler's *Darkness at Noon*, with its grim but convincing description of police methods in a Totalitarian State. He makes one of the magistrates say outright: 'There are only two conceptions of ethics, and they are at opposite poles. One of them is Christian and humane, declares the individual to be sacrosanct, and asserts that the rules of arithmetic are not to be applied to human units. The other starts from the basic principle that a collective aim justifies all means, and not only allows, but demands, that the individual should in every way be subordinated and sacrificed

to the community—which may dispose of it as an experimentation rabbit or a sacrificial lamb. The first can be called antivivisection morality, the second vivisection morality.'

There we have the stark alternatives: is the individual person an animal to be experimented on or is he created in the image of God? The figure of Jesus Christ is a perpetual protest against any such doctrine; as we have seen, when men decided to act like this, it was a necessary part of their programme that they should endeavour to silence His voice. Yes, even if some world-disaster should surrender us for the time being to tyrannies of this order, I imagine that some one some day would come across a gospel and, as he read it, would find in it a charter of freedom. Christianity has no quarrel with collectivism in the economic sphere; but with collectivism of the soul it can never compromise.

Finally, we may speak of *the Christian understanding of power* as rooted, not in self-assertion, but in self-giving. A modern psychologist has devoted a special study to what he calls 'the impulse to dominate,' which he rightly finds at work everywhere. 'The basic pattern of our civilization—in the family and in social relations as well as in economics and politics—is that of domination and submission: hence war still comes naturally to us.' This itch to control the lives of others is among the most powerful and the most dangerous of forces: it is one of those seeds of fiery war of which the poet says that they are sown in every heart.

The same writer goes on a step farther. He says: 'To break the vicious circle of domination and submission at one point is probably as important as anything in the power of the individual person.' Now that, I take it, is precisely what Christ did; He broke the vicious circle of domination and submission at the point where He stood, and broke it so effectively that He made a new beginning in the world. What He did was to take power as His portion, but to value it only as a means to service. He knew Himself elect to a destiny without parallel, He was in the world as God's Vicegerent and the King of men; and He accepted this rôle in utter humility, simply because by standing at that eminence He could give service to God and man as nowhere else would that be possible.

We often say that the noblest passage in the Old Testament is the one in which Isaiah describes the Servant of the Lord who gives his life in self-abnegation for his fellows. The climax of the poem is reached when, one by one, the world-conquerors arise from their thrones and acclaim him, for he alone is great and strong. But nobler even than this was what happened when Jesus read that passage and recognized in it God's picture of what He was meant to be. So must He live and so was He to die. Therefore, since that hour, amid the many powers which are but for a while and work destruction before they pass, we turn in reverence to the power which is eternal and can deliver, for it is the power which is wielded by unselfishness, humility, and sacrifice.

FIFTH SUNDAY IN LENT.

The Greatest Love.

BY THE REVEREND C. STEWART PETRIE, B.A., B.D., STAWELL, VICTORIA, AUSTRALIA.

'Greater love hath no man than this, that a man lay down his life for his friends.'—Jn 15^{13}.

Common interpretation and usage fail to do justice to the deep significance of this tremendous saying. Indeed, constant quotation on odd and often irrelevant occasions has given the words such triteness as to debase their meaning and obscure their real force. Far too frequently, when the end of a life remotely bears even a forced semblance of self-sacrifice, the comment follows as a sort of pious benediction: 'Greater love hath no man than this, that a man lay down his life for his friends.'

On no account must we be tempted to make light of true self-sacrifice, but, on the other hand, we must inevitably distort true values if we mistake heroics for heroism. Therefore, to avoid misapplication, the underlying truth of the saying needs to be uncovered and stressed. To lay down one's life does not necessarily mean to die. A man may do something greater than die for his friends: he may *live* for them. This may be nobler, and may be vastly more difficult.

The immediate context of the saying is a guide to its meaning. Both the preceding and succeeding sentences are important. 'This is my commandment, that ye love one another, even as I have loved you. . . . Ye are my friends, if ye do the things which I command you.' Here, three things are to be observed: (1) no matter what may be implicit, this statement in its setting is an explicit general declaration, with no particular, circumscribed application to an individual; (2) whatever precise significance has later been read into the words, they are here represented as spoken before the death of Jesus; (3) the saying is clearly related to the specific command of love for one another. Is this command adequately and solely fulfilled only by those who *die* for friends? The common interpretation would suggest so.

The context of 1 Jn 3^{16} likewise supports a wider reference than is usually given. 'Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?' That is, love must be intensely practical. Love calls for constant, active service in relation to one's fellows.

The English phrase, 'to lay down his life,' is surely a happy translation, for, by a similar pregnant indefiniteness, it finely conveys the right impression of the Johannine phrase. But that impression must not be marred by any tendency to restrict the application of what is neither precisely defined nor in any way limited. The 'laying down of life' is not restricted to dying. Death may be comparatively easy. The incentive

may be a cheap glorification, under pretext of laying down life for one's friends; a pathetic and mistaken choice of the second best, when there was nobler virtue in living for them.

The Church owes an incalculable debt to the fearless loyalty of the early martyrs. But when superstitious fanatics deliberately sought death from unworthy motives and as an escape from life's responsibilities, martyrdom was brought into disrepute, and had to be condemned. Men had to learn that their duty was to live for their Friend rather than to die for Him; that His approval of a life spent in service was above the plaudits of the crowd for a useless death.

It is true, as Dr. Fosdick has pointed out, that 'men find it easier to die for a cause in a crisis than to live for it in ordinary hours.' They do not understand that love must be practical. It involves more than laying down one's life at death. It calls for the laying down of life in daily service, in doing numerous little things and making unnoticed sacrifices, which are the fruits of a consecrated life. Such love will give itself gladly and naturally if the way leads even unto death. But it will not seek death except as a last, necessary self-surrender in love's service.

All human love, however—love in its highest form of self-sacrificing devotion—finds its source in God. 'We love, because he first loved us.' 'Hereby know we love, because *he laid down his life for us*.' The greatest that human love can do is one in kind, if not in degree, with the greatest that divine love can do. 'Greater love hath no man than this, that a man lay down his life for his friends.' What is true of human love at its highest holds because it is first true of God's love, which has been set forth so amazingly in His Son, Jesus Christ.

But we must beware, here again, of making our interpretation too narrow. There is a strong tendency to limit the laying down of Jesus' life to His death on the Cross. It includes that, but it surely includes more than that. For, awful as was that culmination of divine love, revealing the profoundest depths of a heavenly Father's heart, yet still shrouded in holy mystery, Christ's death would have been meaningless for mortal minds apart from His life of continuous sacrifice. He first laid down His life in daily service for His friends, and then, *after He had lived for them*, He laid down His life for them on the Cross. We cannot separate Christ's death from His life; together they make a complete whole, and either apart from the other is unintelligible.

Jesus came to reveal God to men, and to win men to God. He was 'the Word made flesh,' God dwelling among men in human form. 'God was in Christ reconciling the world unto himself,' through a ministry of loving service seeking the redemption of men. Jesus laid down His life in the very fact of His taking human shape. This has been grandly expressed in that Philippian passage (2^{6-8}) which tells how He laid down His heavenly life out of the vastness of His love. 'He took a life of manhood,' as H. R. Mackintosh puts it, 'through the abdication of infinite glory.'

And this brings us to the central thought of the gospel, which, as Mackintosh observes, has been too much often for traditional Christology to accept. 'God in Christ, we believe, came down to the plane of suffering men that He might lift them up. Descending into poverty, shame, and weakness, the Lord was stripped of all credit, despoiled of every right, humbled to the very depths of social and historical ignominy, that in this self-abasement of God there might be found the redemption of man. . . . Hearts have thrilled to this message that Christ came from such a height and to such a depth! He took our human frailty to be His own. So dear were human souls to God, that He travelled far and stooped low that He might thus touch and raise the needy.' No greater love is there than this, the life of the Godhead laid down in the service of sinful men. It was love laying down its life all along the way, love laying down its life in constant, humble service. Sick folk crowded to Him, and virtue was continually going out from Him to the healing of body and soul. He gave Himself in long night watches of prayer that He might ever be ready to help those who were depending on Him. 'Stripped of all credit'—yet He never ceased to serve.

The love that spent itself so unsparingly could not withhold itself even when the road led at last to the Cross. The love whose deeds were one continuous laying down of life would be just as eager, when the necessity arose, to pay its supreme sacrifice. Jesus had *lived* for His friends; therefore He could *die* for them, and there was no incongruity in His death.

The spirit of Christ is incumbent on all His followers. Even in the midst of war, comparatively few are called upon to die for their friends, but it is demanded of all of us that we *live* for them. In no wise does this mean that love is an easy, sentimental thing. It is strong, stern, imperative, making heavy exactions upon our time and energies; exactions upon our loyalty which can be met only because they are not paid but are freely given at love's prompting.

Love is not cheap; it is the costliest thing we know. For constant and unremitting are its calls.

Much that this world offers will be laid down, and, as Dr. A. E. Garvie has written in another connexion, 'the sacrifice may not be of earthly goods only. Mental, moral and spiritual good may need to be surrendered. A man may need to limit his pursuit of culture that he may render service to others. The cultivation of personal character may have to be subordinated to social obligations. Even communion with God may be less frequent because the need of man is so insistent. . . . On the other hand, no man can give the world a better gift than his own best self, and so the sacrifice must be so measured that the service will be the fullest the man can render.'

Unceasing, sacrificial service, the daily laying down of one's life in complete self-forgetfulness, a life *lived out* for one's friends; and *then*, if the call should come, as it sometimes will, physical death on their behalf—'*greater love hath no man than this!*'

PALM SUNDAY.

Viva Gesu.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., KILLERMONT.

'Hosanna to the son of David.'—Mt 21^{15}.

The Church remembers as Palm Sunday the occasion on which Jesus was once welcomed as He deserved to be. He came into Jerusalem for once like a king, making His claim to be Messiah by riding as the prophet had described Him on an ass, and He was received with tumultuous enthusiasm, the very children in the temple courts taking up the cry 'Hosanna to the Son of David!'

Learned men have discussed the exact meaning of 'Hosanna.' Was it addressed to Jesus, meaning 'save us now' or to God about Jesus, as men say 'God save the king'? But for the children certainly, and probably for all, it was just a shout of joy and admiration. One might regard as an excellent translation of it the refrain of one of the hymns sung in Italy by the followers of St. Francis: 'Viva viva Gesu!' ('Hurrah, hurrah, for Jesus!')

The absence of this exultant overflowing sense of gladness and triumph is one great defect of much modern religion. How few of us are so thrilled and excited because Jesus is with us that we would like to cheer as though the King were coming down our street.

1. One emotion that stirs people to applause is the desire to do homage to supreme greatness. Cheers are a tribute to genius and beauty and achievement, and the acknowledgment of unchallengeable superiority. They express wonder and admiration and reverence. All this is in the shout 'Hosanna.' The children praised Jesus and we praise Him because of the difference between Him and any other. Though He is among men He is also above them. He comes from God as Saviour. And as a defenceless people will cheer an army bringing deliverance, the song goes up, 'Hosanna to the son of David. Blessed is he that cometh in the name of the Lord.'

2. Another factor that draws cheers from the crowd is when along with greatness the touch of brotherhood is felt. When Garfield, who rose 'from log-cabin to White House' was chosen candidate for election as President in America his supporters marched into the convention carrying high a farm gate bearing the placard 'He made this.' When in 1924 a great assembly gathered in Glasgow to do honour to Ramsay Macdonald, then Prime Minister, political opponents as well as supporters joined in the applause. For it meant something to all Scots to see a fellow-countryman reach the highest place beside the throne; and it meant much to every believer in democracy that he had proved the way to place and power to be open to a poor lad as well as to heirs of historic names. Men cheer with double fervour one whom in some way they feel to be one of themselves.

Now one point clear to every reader of the Gospels and often emphasized in Scripture is Jesus' brotherhood with humanity. He shared our lot. He was born into a humble home in a village in an oppressed country. He had to work hard. He knew fatigue, hunger and thirst, sorrow. In every way He came close to common men, submitting to their conditions.

Men are apt to regard the conditions of their lives as limiting and hampering. One lad once spoke to me eagerly about the ideals and unselfish ambitions for service that he had—he was full of schemes for doing good—but first, he said, he must get money to carry them through and so he was going into business to make this money. Jesus lived in poverty yet He accomplished His purpose. Some would regard it as essential, if they are to leave any mark, that they have a considerable span of life. Jesus lived gladly and hopefully under the shadow of an early doom. Position and influence have been large factors in the success of many. Jesus had no kind of worldly advantages and the forces of society were soon arrayed against Him, yet undaunted and serene He strode on His way. Jesus took up the lot of a carpenter in Nazareth and made it a blaze of glory, showing men the possibility of goodness and all that life might be:

> O mean may seem our hour of clay
> But 'twas the Lord's above
> Our feet may mourn the thorny way
> But here Immanuel trod.

It is a thought expressed again and again in the New Testament with reference to Jesus' example, that by His grace men may follow in His steps and have in them the same mind, and that the kind of life He lived can be lived again. When people rail as they sometimes do, speaking bitterly of the indignities and handicaps of life they forget Jesus. He triumphed over its difficulties and came stainless through its temptations. We are meant to be proud of Him, thrilled to remember that the beauty of holiness was once revealed in mortal flesh. So that we are ready to give a shout of joy and praise for Him who is 'the Elder Brother of us all.'

3. Another quality that calls for special enthusiasm is when the great are approachable. Jesus in fulfilling His mission continually chose ways that kept Him close to ordinary folk. He was accessible to any who wished to talk with Him, ready to answer the questions of disciple or Pharisee or a humble stranger, like the woman of Samaria. Whereas others made religion a hard or dry subject, He spoke to the multitude in simplest fashion about the deepest things, and made the most profound teaching as clear as a story. He was the friend of children. He preached the gospel to the poor. He made religion simple and made common men sure of God.

The ancient Greeks had a fable about Phœbus the Sun-god; that once he veiled his radiance and for a winter shared the labour and laughter of a farm house where he taught his comrades music and many a game. One of our poets has imagined the pride with which these peasants

would look back on these months and make of them a song :

He has been our fellow,
the morning of our days;
Us he chose for housemates,
and this way went.

The best praise of Christ will have in it a lilt of affection. Thoughts of Christ will be not only solemn but joyous as the children's cheers, 'Hosanna to the Son of David.'

4. Perhaps nothing so moves a crowd to cheer and cheer again as the sight of a hero who has passed through deadly perils and endured wounds and hardship.

This is the note of praise that rings through the New Testament in other places, though it could not well have been in those children's cry. 'God forbid that I should glory' exclaims Paul, 'save in the cross of Christ!' The thought is continually in the minds of the first Christians that Jesus had endured the death of the Cross with all its pain and shame, and that now risen, victorious, He has the right to adoring gratitude and praise.

While Calvary excites other thoughts about the guilt of men and the tragedy of sin and the wonder of Christ's love, yet death was swallowed up in victory, and it is not only with tears for His sorrow but with joy for His triumph that men 'sing the praise of Him who died.'

5. With reverence, pride, affection, gratitude, men exalt Christ. One other note must be sounded in His praise, the note of expectation. Because our prospect on earth is limited and uncertain it must mean much to us that Jesus has gone to prepare us a place. 'To be with Christ,' exclaims Paul, will be 'very far better.' At sunset or at sunrise the infinite recesses of the sky glow with a rosy colour and the high clouds look warm and near and kindly in the red and golden radiance. So the eternal spaces beyond time and tide glow with homely light and colour because Christ is already there, and a note of wistfulness and expectation thrills through our worship, and swells to a shout of praise. Hurrah, hurrah for Jesus! 'Hosanna to the son of David.'

EASTER DAY.

The Living One.

BY THE RIGHT REVEREND A. A. DAVID, D.D.

'And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.'—Rev. 1^{17-18} (R.V.).

St. John, having attempted in the preceding verses to describe his vision of Christ in glory, then tells us in plainer language what passed between him and his Lord.

The Living One. We are to think not merely of one who is no longer dead. In His new life Jesus gave the impression, indeed, He presented the fact, of the fullest and most perfect and most vigorous vitality we can conceive, of radiant health, robust, if we may use the word without a trace of coarseness in it, of strength ready for the hardest uses, of courage prepared for any imaginable labours, of fresh young life, as though no pain or disappointment lay behind, for indeed the inheritance of failure was cut off—abundant life, ardent, active, and alert.

That is Christ's life lived at the right hand of God (wherever we imagine that to be), but lived also in this world, where He may be seen and felt to live in the ardour of the young, in the mental and spiritual vigour of men and women of all ages, in the strength of the healthy, the daring of the bold, in the courage of men who refuse to be dismayed by fightings and fears within or without, in optimism, in hope, in everything that challenges death and fights decay. Every form in which we experience and conceive vitality comes from God the Father above us, through the Holy Spirit within us, and is revealed in the Son of God, Christ among us, the Living One.

It is true enough that life as we know it and see it and share it is transitory and precarious. We hand on our vitality from one to another, and in the process life and death contend for us and for all we love and for all our labour in this world. Within us and around us that struggle never ceases. Within us we know well what goes on. Every man knows the plague of his own heart. But take your own case to-day, and study it to-day in terms of biology rather than morality. Think of life and death instead of good and evil.

We are conscious of forces wholesome and preservative, making strong appeal for life and health. We are conscious also of poisonous impulses that weaken and disintegrate. So strong are they, and so natural seems their action, that we feel sometimes the odds against human nature to be overwhelming. And so they are, taken by themselves. The downward bias seems too strong for us. Everybody knows the horror of that discovery. The good in man left to itself must die. Man himself goes down into the pit. Mankind falls at its Maker's feet as dead.

Just now there are two powers of death that threaten us. The first is fear. The whole world is afraid. Economic blight is eating into the life of the world so speedily that unless we overcome it, and that soon, civilization will die. We are planning for economic salvation. But such plans have failed before. Will they fail again? And the other is physical, rather than spiritual, though it is hard to draw the line between the two. We are living through a period of strain which would have daunted the bravest had they foreseen it ten years ago. We are not only afraid, but we are also weary. Dead tired, we sometimes say we are.

Ah yes, you will say, I know what consolation you are going to offer to the weary. You will bid them remember that Christ was weary too. You will remind them of His own words that they should learn of Him and take His yoke of meekness on them. Yes, that first, for it is true. His work was one long strain. The multitude pressed upon

Him, they gave Him no peace, He had no leisure, not so much as to eat. He knew all about overwork, and He tells us that humility is the innermost secret of enduring it. And we dare to believe that He still endures that which His servants must bear. In our pressure He is pressed, and suffers in our strain.

And for our consolation that is much. But it is only half the truth of it. Christ is more than a consoler. His life is not all endurance such as we watched in Holy Week. There are times to witness His pain. There are times also to lay aside the thought of His sorrow and His Passion, and His death, to 'turn away,' like Mary, and to be witnesses of His new life, as John was, to set the Living One before us.

It is not a Christ in agony that Mary met when she turned away from the tomb and saw Him standing before her, so different, that at first she could not recognize Him. It was not at the feet of a weary Christ, a burdened Christ, that John fell as one dead. It was a figure glowing with strength and life that laid His right hand upon him and said, 'Fear not, I am the living one.'

And it is the Living One that confronts us to-day, not for the mere display of His vitality, but eager to communicate a mysterious gift of life to men and women who are weary and afraid. Let us see Him thus at this season and learn Him so well that we may recognize Him readily in difficult days to come.

'He laid his right hand upon me, saying, Fear not; I am the living one; and behold I am alive for evermore.' He lives, and His activity is on the side of all in me that makes for life. Every power that fights against death is His power, active in the world because He lives, active in each man and woman in proportion as they know that He lives. And He gives the same contact that He gave to John. The touch of His right hand conveys vitality strong enough to throw off both weariness and fear.

Consciously let us draw near to Him and accept what He offers for ourselves. It is only His life that can vitalize the best in us, and for our country it is only His vitality that can turn the scale against the powers that hinder now, as always, every effort of new life among men; against the inertia of tradition that so often tempts us to make the good the enemy of the better, against the dead hand of use and wont that makes us hang back and fear to launch away: against the dull content with wrong because it is 'inevitable'; against the cynical wisdom that murders hope when a man says, 'I've seen all that tried before and nothing came of it.'

These are among the powers of death, but once He reduced them all to powerlessness, He, the Living One. I was dead, He says, or, rather, I became dead, holding out against fear and pain and sorrow and disappointment and all that kills faith and hope and love, enduring all conceivable attacks till human nature could endure no more, and He became dead. 'And behold I am alive for evermore,' to-day as hopeful, as strong, as young as He was 2000 years ago.

'And I have the keys of death and of Hades.' Because He had gone through, not merely testing our terrors, not going with us half-way down the valley of the shadow, which is all that we can do for a friend, but holding through and proving that every assault of every evil power has a limit and an end. Therefore, He holds them under lock and key. Terrible they will always be, these powers of darkness, but never too terrible, never so terrible again.

What if we must face them all as He had done? His triumph gives more than hope. In the Living One we have the eternal guarantee that in the end and everywhere Life wins.

First Sunday after Easter.

The Problem of House-Moving.

By the Reverend Philip W. Lilley, M.A., Rhu.

'I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens.'—2 Co 5[1] (Moffatt).

The Housing Problem is one of the most acute and pressing problems of our day. So very many houses have been turned into rubble and dust through enemy action, with the result that thousands have been rendered homeless. Their courage and patience have been sorely tried, as they wander from place to place seeking a home and very often finding it not. Then so many houses have fallen into disuse through sheer decay. Thousands of our fellows are living in dark, sunless, insanitary dwellings which let in wind and water. We dare not forget either the thousands of soldiers who will be returning from the hardships of war and for whose wives and families as well as for themselves homes must be provided. The old broken-down houses must be abandoned and their former inhabitants moved out of slums or ruinous places into better surroundings and good substantial homes. Yes, in the coming years there must be a house-moving on a gigantic scale. Through the shifting of population it is going on now.

Now, in a figurative and spiritual sense, that was the problem which the Apostle Paul had faced for himself. The figure he here uses was doubtless suggested to his mind by the tent-maker's craft which he both knew and practised. One day the frail tent of his mortal life would be taken down. He was fully aware of that. This earthly house of his, frail and unsubstantial, was never intended to be a permanent structure. Indeed, Paul felt that his present tenement was not nearly good enough. It had to go. What would happen when the earthly tent was taken down? Was his spirit to wander naked and disembodied through an uncharted void? His answer was No. A new and heavenly habitation would be provided. 'I am sure that once so covered I shall not be "naked" at the hour of death.' This is one of the most reassuring and heartening

declarations in the New Testament and it is vibrant with the Easter hope and the Easter comfort.

In the first place, we have all *to reckon with that 'house-moving' which is commonly called death.* It is inevitable. Let us face it fairly and squarely as being an incident on the road to the Eternal City. Here is the Christian attitude to it. When John Quincey Adams, the sixth President of the U.S.A., was eighty years old, he was met one day on the streets of Boston by a friend who shook his trembling hand and said, 'Good morning, and how is John Quincey Adams to-day?' 'Thank you,' was the ex-President's answer, 'John Quincey Adams is very well, sir; quite well, I thank you, but the house in which he lives at present is becoming dilapidated. Its roofs and walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincey Adams will have to move out of it soon, but *he himself* is quite well.' That is the authentic Christian note of conviction. Surely it shows also the calm confidence and joyful expectation which should ever fill the Christian's heart as he contemplates the solemn incident of 'house-moving.'

Doubtless house-moving may be often a laborious business. Those who have done an actual 'flitting' know its irksomeness. Apart from the physical labour, it entails tearing oneself up by the roots, leaving dear, old familiar scenes and faces, and removing to some new and strange district. In like manner, the human heart naturally shrinks from that momentous house-moving which men call death. Yet one might keep in mind that homely answer given to her minister by an old woman who was near her journey's end. On being asked how she was, she replied, 'Quite well, sir, but sair pitten aboot with the flittin'.' J. G. Whittier expresses so beautifully the wistful yearnings and prayer of every heart when he says:

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay.

Paul knows that such a prayer is never offered in vain. There is *a gracious provision made*, and the glorious prospect of a home from God. God does not leave the tenant a lonely evicted soul. He provides a new home, which replaces and surpasses the old.

But what is the guarantee? and where are the title-deeds? Philosophers and other seekers after truth have given us many answers. Plato in a most moving dialogue suggests that from what we have observed in other departments of life the great probability is that the soul will survive the breaking-up of the earthly tenement. Socrates is serene and secure in that confidence. Then again, mankind has had a stake in two worlds for a hundred thousand years, the present world of time and sense and another unseen world beyond our ken. Such a conviction is entitled to consideration. One might say also that apart from the persuasion of an after-life this present life loses a great deal of its meaning and remains somewhat of an insoluble puzzle. Immortality, on the other hand, makes sense of our present existence, of our struggles, and pursuit of lofty ideals. But all that, good as it is, does not satisfy us.

When we go to the Bible and when we join together in our triumphant Easter praise, we have got something much more than a probability, or a yearning or an instinct which reach out to a better and fairer life. We have the pledged word of Jesus Christ Himself. We remember how as a fact of history He came and tabernacled amongst us in a tent. He knew the limitations of tent-life, and His own earthly tent was taken down at Calvary. But death had no dominion over Him: and He came back to tell us so: and He has opened the kingdom of heaven to all believers. 'And so,' says Rendel Harris, 'He too had a house-moving and He has promised to come and help us in ours. He speaks of preparing a place for us, and we begin to understand what this implies. He is going to see us out and welcome us in.' He who was homeless on earth will see to it that we, His friends, in our hour of removal will be 'at home.'

Then there is another kind of house-moving which is incumbent on the progressive soul. For every true soul is a pilgrim soul and this is the pilgrim's progress. *The new life will never be static.* 'They go from strength to strength.' 'We are changed into the same image from glory to glory.' In one of his poems, Oliver Wendell Holmes describes this 'house-moving' with a felicity which can scarcely be surpassed. He writes of the chambered nautilus, a shell which, examined in sections, reveals a series of enlarging compartments successively dwelt in by the animal which inhabits it. It is built in an ever-widening spiral, and therein lies the aptness of the illustration.

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew
the old no more.

Now just as the nautilus of the natural world manifests progress, so should the spiritual man. The nautilus preaches a very practical sermon to all who have felt and appropriated the power of the Resurrection of Christ. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.'

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea.

In heaven there is spiritual progress: yes, and even on earth we should be spiritual pioneers, leaving behind our 'low-vaulted past,' and enter upon possession of our house from heaven. For we have life eternal now: it is a case of immediate possession. The living Christ who has the keys of death and the unseen world puts them into our hands and tells us that the lease is for eternity. The ampler spiritual inheritance is even now waiting to be claimed.

Modern Poetry and the Preacher.

By the Reverend Ronald W. Thomson, Burton-on-Trent.

The preacher has a two-fold interest of his own in modern poetry. It shows him the direction in which some of the most sensitive writers of the day are looking; and when, as in one of the younger generation of poets, Norman Nicholson, whose *Five Rivers* was published not many months ago, he hears the note of faith, he is immensely cheered. His second interest is in poetry as a source of telling quotation. But if the quotation is to be used intelligently he must understand something of the history of poetry in the last thirty years.

This article seeks to satisfy, as much as a short article can, those two interests.

Difficult as it is to judge the poetry of our own age, we can see how it has progressed—through the poetry of the First World War, ranging from the patriotic idealism of Rupert Brooke, to the bitterness of Siegfried Sassoon, or the pity of Wilfrid Owen; through the esoteric escapism of Pound and the Sitwells, and the licence of Lawrence, to the apotheosis of despair in the early T. S. Eliot. Then follows the change in Eliot's manner; and the emergence of a new school of poets, individualistic in technique: W. H. Auden is their leader. Finally come the poets of an even younger generation. While through all this period of time there stands out the lonely figure of W. B. Yeats, perhaps the greatest of all modern poets, revealing in his own work symptoms of nearly all the phases of the younger poets.

Such a brief résumé leaves out many famous names—Walter de la Mare, for instance, who brought to his verse a magic touch, and a thin veil of mysticism. Hear him in his poem 'Before Dawn'; its theme is Christmas Day—

> No snowdrop yet its small head nods,
> In winds of winter drear;
> No lark at casement in the sky
> Sings matins shrill and clear;
> Yet in this frozen mirk the Dawn
> Breathes, Spring is here!

There is James Elroy Flecker, who used his knowledge of French and Persian verse to give strange rhythms to his beautiful lines. There is also Gerard Manley Hopkins, the Jesuit poet, who gave a deep poetic expression to religious experience, and whose originality inspired a younger generation. His originality is seen in such lines as the following, taken from his poem 'Despair':

> I am gall, I am heartburn. God's most deep decree
> Bitter would have me taste: my taste was me;
> Bones built in me, flesh filled, blood brimmed the curse.
> Selfyeast of spirit a dull dough sours. I see
> The lost are like this, and their scourge to be
> As I am mine, their sweating selves; but worse.

This résumé also excludes such minor poets as Chesterton and Belloc, who were very decidedly on the side of the angels.

To a certain extent this brief history of the poetry of our modern period can be divided into movements:

A. First come the poets of the First World War. They are to-day attacked as lacking profundity. And the verse of such a writer as Brooke does seem to lack a dimension. Our generation has seen arise a world of evil that needs more than the idealism of Brooke, or the pity of Owen for its purification. Nor do we find in their contemporaries the note we long to hear. Walter de la Mare can write lovely lines:

> Very old are the woods;
> And the buds that break
> Out of the briar's boughs,
> When March winds wake,
> So old with their beauty are—
> Oh, no man knows
> Through what wild centuries
> Roves back the rose.

And he sounds some notes of plaintive mysticism, but those are not clear enough to bring a message to our ailing world.

Through this period Yeats was struggling with many forms of the occult. He gradually

came to a belief in race and blood, and a reincarnation in some form or another :

> Many times man lives and dies
> Between his two eternities,
> That of race and that of soul,
> And ancient Ireland knew it all.

B. A revolt against the earlier poets of the period was led by those who felt that poetry must discover a new manner. John Masefield turned from sea-lyrics to themes in which he often employed a diction which was deliberately crude. His realistic stories in verse, such as ' The Everlasting Mercy,' and ' Dauber ' were received with enthusiasm at the time, but were ignored by later poets who expressed their revolt in a more complicated way. Some of these poets discovered in Hopkins an originality of thought and form which became their inspiration. So that a generation after his death they adopted and adapted his methods, while ignoring his faith. It is not however within the purpose of this article to demonstrate how the Sitwells and the rest did this. It is sufficient to state that they sought to express their discontent and revolt in strange ways. The result was often like this effort of Edith Sitwell :

> Jane, Jane,
> Tall as a crane ;
> The morning light creaks down again.
> Comb your cockscomb ragged hair ;
> Jane, Jane, come down the stair.

By a rejection of normal forms, and by a new idiom, the poets of this period sought to express their revolt—a revolt not only against the poets and the poetry of an earlier school, but against the ways and thoughts of an earlier generation. These writers felt, in one respect, that there was no hope in making plans for a new world, the world was ill with a disease that could know no cure. We find this in D. H. Lawrence. He denies that any intellectual cure can be found for this sick humanity. His philosophy is one of negation :

> Build then the ship of death, for you must take the longest journey to oblivion.

There is no hope anywhere :

> We are dying, we are dying, we are all of us dying and nothing will stay the death flood rising within us and soon it will rise on the world, the outside world.

Or again :

> There is no port, there is nowhere to go,
> only the deepening blackness darkening still
> blacker upon the soundless, ungurgling flood.

These three quotations are from his ' The Ship of Death.'

The apotheosis of despair was seen in the earlier works of T. S. Eliot. ' The Waste Land ' written in 1922, presents man as a fallen creature, his world rotten at the centre, and already crumbling to pieces. The poem is full of the symbolism which had captured the writers of this period, but its real significance lies in the varying presentation of the world as being an utter Waste Land.

Eliot's earlier work had been satirical, with an underlying disparagement of so-called civilization ; but ' The Waste Land ' is much more profound than any of his previous work. In a heap of ' broken images ' as he calls them, he exposed the life of his world, showing its civilization shored up, but crumbling at the heart. This civilization has no belief, only a past :

> What are the roots that clutch, what branches grow
> Out of this stony rubbish ? Son of Man,
> You cannot say, or guess, for you know only
> A heap of broken images, where the sun beats,
> And the dead tree gives no shelter, the cricket no relief,
> And the dry stone no sound of water.

This poem is an extremely complicated one. On the one hand it is a description of the contemporary world as a land becoming waste, and on the other it is a picture of man seen historically.

The same desolation is shown in another poem, ' The Hollow Men ' :

> This is the dead land
> This is the cactus land
> Here the stone images
> Are raised, here they receive
> The supplication of a dead man's hand
> Under the twinkle of a fading star.

Or again, from the same poem :

> This is the way the world ends
> This is the way the world ends
> This is the way the world ends
> Not with a bang but a whimper.

Eliot came, however, as we shall see, to find faith in God a necessity.

C. The poets who followed the earlier Eliot were dominated by W. H. Auden. Stephen Spender, and C. Day Lewis, with W. H. Auden cannot be characterized by one word. Auden is original, with an imagination tending to the grotesque. Many of his images are borrowed from psychology. C. Day Lewis has a marked ability to use words, but not so great an imagination. When his imagination is touched he can write this :

> Now the full-throated daffodils,
> Our trumpeters in gold,
> Call resurrection from the ground
> And bid the year be bold.

Stephen Spender has more traditional poetic gifts. Each of these has one significant quality, a deep moral sense—but they have few religious feelings,

The best they can say to their world is such as this from Auden :

If we really want to live, we'd better start at once
to try ;
If we don't, it doesn't matter, but we'd better start
to die.

They each feel that problems can be solved by a reform of society. Although, after going to China, Auden began to lose some of his Utopian delusions, he says that most people know

. . . . . how they'd live there if they could,
If it were easy to be good.

In all three there therefore comes gradually a certain change of outlook, a feeling at least after personal values. They begin to see politics in terms of human lives.

D. During this time there came a more definite change in T. S. Eliot. Doubt predominates in his earlier poetry, and faith in his later. It has been said that no poet since the Romantic Movement has possessed so strongly as Eliot a consciousness of society and social values. And this is in his later work coupled with a deep Christian belief. And it seems to many critics that these two qualities produce in his later work some of the finest poetry written in our time. In ' Murder in the Cathedral ' he developed a verse drama which is fundamentally Christian. The poetry is more simple than his earlier poetry, and the theme is in reality the striking one of the subjugation of the individual will to the will of God. As Thomas says in his Christmas Day sermon, ' The true martyr is he who has become the instrument of God, who has lost his will in the will of God, and who no longer desires anything for himself, not even the glory of being a martyr.' The theme touches upon the dilemmas of modern life.

It is not possible here to quote much from this great Drama, but listen to this brief extract from the Chorus, singing a Te Deum :

Even with the hand to the broom, the back bent in
laying the fire, the knee bent in cleaning the
hearth, we, the scrubbers and sweepers of
Canterbury,
The back bent under toil, the knee bent under sin,
the hands to the face under fear, the head bent
under grief,
Even in us the voices of the seasons, the snuffle of
winter, the song of spring, the drone of summer,
the voices of beasts and of birds, praise Thee.

Or listen to these words of Thomas :

They speak better than they know, and beyond your
understanding.
They know and do not know, what it is to act and
suffer.
They know and do not know, that acting is suffering
And suffering is action. Neither does the actor suffer
Nor the patient act. But both are fixed
In an eternal action, and eternal patience
To which all must consent that it may be willed
And which all must suffer that they may will it,
That the pattern may subsist, for the pattern is the
action
And the suffering, that the wheel may turn and still
Be forever still.

E. A younger generation of poets, say thirty and under, shows certain marked features. One is a sense of guilt. They do not talk of a brave new world, they rather fear that the old selfishness will compromise the future. For some of them their only hope for that future is based on Christian things. The poetry of Anne Ridler is notable, in this instance. This is how she makes the curtain fall on her poetic drama ' Cain.'

You are the child of man and of God, immortal
Though doomed to die, hopeless, yet fed on salvation,
Capable of intelligence, of murder and of mercy.
Remember your end, attend to the pricks of per-
fection.
Swords in the sun, in the rain unceasing.
But go in peace, now go forward in peace.

Three of the young poets of genius of our time are Sidney Keyes, Alex Comfort, and Norman Nicholson. Keyes was killed in Tunisia at the age of twenty, and what he might have become we do not know. Nicholson has a keen mind, but he has a deep faith. Here is part of his sonnet for Good Friday :

There were not lacking those to thrust out tongue,
Nor those to squabble for my scanty gear,
Nor those to wish me strength to suffer long
And break my bones when I could bear no more.
Malevolence of man's secreted sins
Is nothing to the agony of sap
That rises to redemption in my veins
And gimlets all my flesh with buds of hope.
Death is less terrible than third-day birth,
When blood shall blossom on the holy earth.

Alex Comfort is possessed with a rich vitality, and a fine intellect. He too is a man of faith.

Perhaps the youngest generation of all is set forth for us in *Air Force Poems*, edited by John Pudney and Henry Treece. The poems are without doubt chosen with skill, but this anthology tells us little of the trend of thought in the poets' minds. As is very natural the real note of the book is one of weariness in strenuous endeavour, and a longing to return to sanity and Nature. A. C. Chave sings :

I have heard long enough the roar,
The shrill cacophony
By aero-engines thrown
Through helmet, earpiece, bone
Into the shrinking brain.

Let us hope that these too will find at last that Christian faith which seems to be having its way with some of our modern poets ; that they may learn to cry with Anne Ridler :

Lord, for the year's apprehension,
The soldier's dress, the civil pains,
And the expected cataclysms,
Forgive, and deliver us from all our sins.

Now for the dread as darkness gathers,
The lies like poison that unseen burns,
For blindness, death and mutilation,
Forgive, and deliver us from all our sins.

Deep our darkness, and powerless
Our love: to thee, darker the shroud
Of flesh and more reduced the glory,
For us a boy, and a malefactor dead.

Deeper the darkness, the light greater.
Bring us where such light remains.
After our knowledge, weariness and grief
Forgive us all, and deliver us from our sins.

Entre Nous.

God's Faithfulness.

'In all thy ways acknowledge him, and he shall direct thy paths.'—A small book just published by General Dobbie of Malta, with the title *A Very Present Help* (Marshall, Morgan & Scott; 5s. net), is a striking commentary on this text. When Dobbie was a schoolboy at Charterhouse he had a spiritual experience which revolutionized his life. He tells us that God in Christ became not only his Saviour but his Lord, to be obeyed and followed, and in whose guidance he can now trace the choice of his career and all the other happenings of his life as he looks back over it. 'My life has, accordingly, been spent in the Army, where I am convinced God placed me. And although I have failed Him over and over again, and to my shame missed many opportunities He gave me, yet, as I look back on the forty-three years I had on the Active List, I thank God for His faithfulness to me, and for His forbearance, and for the way He ordered my life for me, and for the many wonderful experiences I have had of His love, His companionship and His help. . . . I have seen Him shutting some doors in order to open others before me. I have seen Him denying me or taking from me certain things which I thought very important, or at least desirable, in order to give me shortly afterwards something far better.'

We might quote one instance which he gives by way of illustration. 'I came home in August of that year, after having been commanding in Malaya for nearly four years. Owing to the new age rules which had been brought in, I was obliged to retire on reaching England, a state which was peculiarly galling to me at the outbreak of war, since it precluded me from being appointed to an active command in the field. I offered my services to the War Office in any capacity in which I might be of use, but for a long period nothing was offered me. Then, in the beginning of 1940, I was told of a certain appointment which might possibly be offered me. It certainly was not one which appealed to me, but I was ready to accept anything rather than continue to be unemployed. However, nothing came of this. The scheme fell through—I do not know why. Then, in April, another appointment was suggested, and I was told I was being considered for it. It again was one which did not attract me, but I would have gladly accepted it, had it been definitely offered. Thus God seemed to shut these two doors that I knew of, besides others of which I did not know, because, as I see now, He had something far better for me.

'About the 18th or 19th April, 1940, I had finished lunch in my Club, and was leaving the dining-room, when I was told that the Chief of the Imperial General Staff, General Sir Edmund Ironside (now Field-Marshal Lord Ironside), who was also lunching there, wanted to speak to me. I went up to his table, and he said: "Will you go to Malta?" I replied, "Certainly. In what capacity?" He said, "As Governor."'

The siege of Malta itself affords further instances of God's overruling care and deliverance. As he ends his manuscript in August 1944, and watches the tide of triumph carrying the Allied Armies across Europe, General Dobbie looks with disquietude on the spiritual state of the nations. 'We cannot pretend that nationally we have deserved such treatment. It is true that our cause is just and righteous. It is superlatively so. But are we righteous? It must be confessed that we are not, and yet God has condescended to help us, even though there is much in our national life which must be displeasing to Him. In spite of the way God has been speaking to us, both in judgment and in mercy, we as a nation have not turned to Him.'

Facing Death.

One of two sons, both of whom were killed in the early part of the war, left the following letter to be opened if and when he fell. 'My sole regret in dying now is that you have no son on whom to rely at the time when a son should be with you. Don't grieve too hard, please; and certainly not for me. Remember that mine will have been the greatest privilege that can be conferred on man or woman. For me death has no fears. Whatever my lot may be in the world to come, at least I shall be sharing it with the grandest company—the hosts who have already died that we may live free men. So many of my own friends have already gone on ahead that Death is almost an old friend. God has given me so much; and I have done so little to deserve His gifts. At least I can give my life to Him; and I pray that I may fight many good fights for Him and for my country before I die (as a soldier should) in my boots. For that little while till we meet again, as I know we shall—good-night; and once more my love and gratitude to you. Your ever loving son.' [1]

[1] *Facing Suffering: Three Personal Messages.*

On a Troopship.

In *The Congregational Quarterly* for January Dr. Peel writes: 'My two journeys across the Atlantic were a great contrast. . . . Out I travelled on a troopship, filled with American airmen going on leave after flying the required number of missions over Germany. It was an exhilarating trip, for they were a fine body of men. Troopships, I found, were "dry," a wise precaution. . . . The American airmen gave me a great fillip, for they were so different from the thousands of men in training camps, for whom religion and worship seem to have no interest at all. These men, who had been risking their lives time after time, had been solemnized by their experiences; as one of them said to me, not knowing that I was a minister, "It makes you think when you're out there, with the flak all about you. When you know every minute might be your last, you think about the Big Boy Upstairs, and when you come back and your buddies don't come back, you think again. Every man in this group is religious." That, no doubt, was an exaggeration, but every man had been made serious. Their religion was not voiced in conventional or orthodox terms, for they expressed their thoughts, even thoughts which could be called pious, in the most lurid and blasphemous language I had ever heard. One man confided, "I don't know what I'll do when we're thru. Perhaps I'll be a minister. I used to go to church when I was a kid, then I stopped, but I've come to see the Churches have got sump'n. And we guys have got sump'n too, and if the Churches know how to take it and use it, by God, we'll make a damned good world!" Not quite the language of the Churches, but it doesn't mean a thing to those who use it (they have no idea how repellent it is, or they would not do so); the question is whether the Churches can see the reality, the opportunity, and the challenge behind the language, and link up with the desire of these fine boys to "make a damned good world." '

Wilfrid Gibson.

Mr. Wilfrid Gibson's preoccupation with hard facts has not abated with the years. In his latest volume of poems, *The Outpost* (Oxford University Press; 5s. net), he concludes his series of war-time verses and dwells on the experiences of soldiers and workers. Little cameos of such emotions and reactions as are shared by the average soldier and exile make their common appeal, as, for example, in 'Desert Night'—

> What do you see as you pace the night
> To and fro
> On sentry-go?
> *The full moon tracing with light*
> *Cheviot silvered with snow!*
>
> What do you smell as you pace the night
> On sentry-beat
> With burning feet?
> *Redesdale in morning light*
> *Foaming with meadowsweet!*

His accustomed touches of irony are not missing, and his acute compassion for human suffering reaches its height in the brief and memorable lines, 'Bethlehem'—

> Even though the fates condemn
> Man's heart to Calvary,
> Still may his spirit face unflinchingly
> The final agony,
> Recalling on the cross his Bethlehem.

Great Prayers of Famous Men.

This is the title which Mr. R. G. Martin, M.A., gives to a small collection which he has made and which is published by the Carwal Publications Ltd. (3d. net). It includes King Alfred's Prayer, Polycarp's Prayer, Sir Francis Drake's Prayer, Charles Kingsley's Prayer, Abraham Lincoln's Prayer—fifteen in all. We quote here Sir Wilfred Grenfell's Prayer—

'Bless us to-day, O Father, with the realization of Thy Presence. Give to us now and always that glorious vision of Thy Fellowship which shall strengthen our courage and transform our halting faith into Christ's certainty of the meaning of life. Through the same Jesus Christ our Lord. Amen.'

Another prayer which might have found its way into the collection is given in *The British Weekly* for February 1. It is the prayer which the late Admiral Ramsay used at a service at Gibraltar.

The Fifth Flotilla Prayer.

'Grant, we pray Thee, O God, that we may never forget that as followers of Christ we are the observed of all men and that our failures may cause others to stumble; that in a measure God places His honour in our hands.

'Help us to be true and loyal to the best and highest that we know, and that we may show this truth and loyalty in every activity of our daily life.

'Grant unto us the royal gift of courage.

'Give us, O God, a keen sense of honour, so that we may never give ourselves the benefit of the doubt.

'And finally we pray Thee for a true sense of humour. May its kindly light and its healing power relax life's tension.

'All this we ask in the name of Thy Son, Our Lord, Jesus Christ. Amen.'

Dr. A. T. Cadoux's New Book.

A mistake unfortunately appeared in the review of Dr. Cadoux's book last month and we should like to point out that what Dr. Cadoux seeks to establish is the dependence of the First Epistle of Peter on St. James. We would remind readers that *The Thought of St. James* is published by Messrs. James Clarke & Co., price 3s. 6d. net.

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